

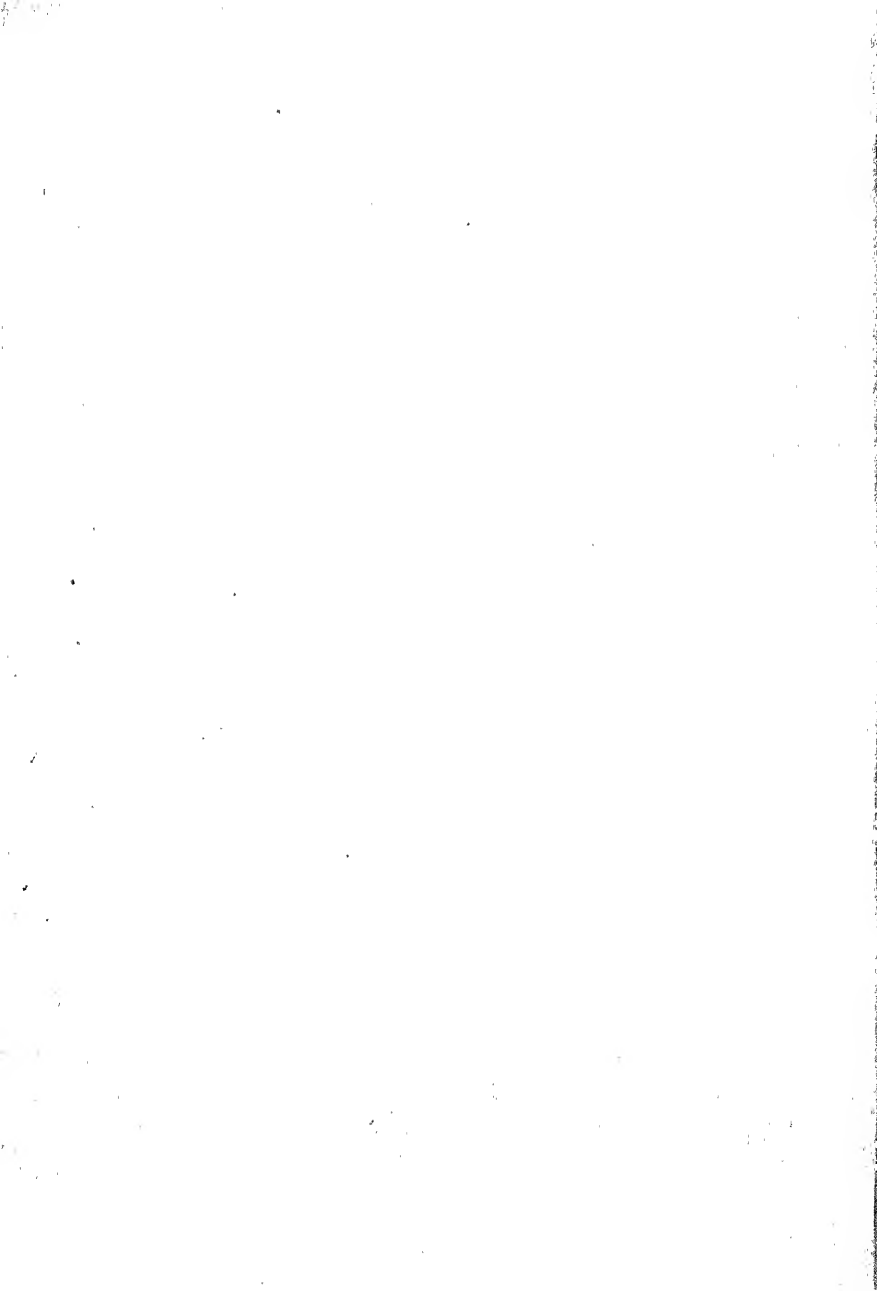
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In Woods of God-Realization



OR

Complete Works of Swami Rama Tirtha

VOLUME IX

5353

MATHEMATICS AND VEDANTA
(VEDANTA PRACTICISED).

199-54

Ram/R.T.S.L.

MUNSHI RAM MANOHAR LAL

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PUBLISHER'S NOTE.

Last year the plan of bringing out the Works of Swami Rama in 10 volumes and Note Books in 2 volumes was launched upon. It is a satisfaction to find that with the publication in hand the first part of the plan is done. The two volumes containing Note Books are going to Press. Dearth of printing paper that is rampant these days might delay this accomplishment and it is hoped that the loving readers and admirers of Rama will show us indulgence in this behalf.

LUCKNOW:
August 30, 1948.

R. S. SINHA,
M.L.A.,
Hony. Secretary.

CONTENTS.

1. Publisher's Note	...	
2. Appreciation by Lala Har Dayal, M.A.	...	
3. Brief life sketch of Swami Rama Tirtha	1
4. Mathematics and its importance	49
5. How to excel in Mathematics	...	84
6. Replies to class questions (January 25, 1903)	...	97
7. Informal Talks	...	137
8. Reincarnation and family ties	...	165
9. Informal Talks (January 22, 1903)	201

APPRECIATION.

(LALA HAR DAYAL, M.A.)

"There are many persons who lovingly cherish the memory of Swami Rama Tirtha and tell how he lived like a true ascetic and won the hearts of the rude villagers in the mountain valleys of California, how he used to throw into the sea the laudatory comments on his lectures that appeared in the press, how he insisted on charging no admission fee and said to well-to-do friends who complained that the expenses of holding the meetings could not be met on that plan, "Surely you can pay the expenses of holding the meetings".

"He was the greatest Hindu who ever came to America, a great saint and sage, whose life mirrored the highest principles of Hindu Spirituality as his soul reflected the love of the 'Universal spirit' whom he tried to realize".

(Modern Review, July 1911).

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A BRIEF LIFE SKETCH OF SWAMI RAMA TIRTHA.

Swami Rama, previously known as Gosain

1. Birth and Family.

Tirtha Rama, M. A., was born on Wednesday, the 22nd October, 1873, on the day following the Diwali at Muraliwala a small village in the District of Gujranwala, Punjab. Born in the family of Gosain Brahmans, he was the direct descendant of Gosain Tulsi Das, the famous author of the Hindi Ramayana and in the line of Rishi Vasishtha, the Guru of Bhagwan Sri Rama Chandra.

His father Gosain Hirananda had no means of livelihood except what he received as gifts in his spiritual tours to Peshawar and Swat. His mother passed away when he was but a few days old, and he was brought up by his elder brother Gosain Guru Das and his old aunt. Swami Rama was thus born under the lowly roof of a poor but noble Brahman family.

He was brought up on cow's milk and remained very weak and thin

2. Childhood and predictions.

during his childhood. His aunt, who was a model of goodness, chastity and devotion, used to take the little Rama along with her to temples and shrines where the worship offered, the recitations from the Puranas, the Mahabharat and the Bhagwat, and the blowing of the conches had a strange fascination and charm for him. So much so that he used to cry if he heard the conches blow in the neighbourhood, and no toys, no sweets, nothing indeed satisfied the baby short of its being taken to the place of worship.

As a child he was very attentive in listening to the recitations of the sacred lore and would rather forego his meals or even the much loved studies than not go to attend the 'Kathas.'

He ruminated over the stories he had heard with a precocious mind, put questions and offered appropriate explanations. His village people bear testimony to his unusual intelligence, his contemplative nature and his love of solitude.

Thus the devotional songs and stories and the sacred sound of the conches had early impressed the baby mind and sown the seeds of an intense longing for the Divine.

Quite an uncommon child, it was predicted by astrologers that he was the coming genius of his race, the illuminator of faith, a traveller of foreign lands, and had danger of life by water in his 33rd year. This prediction came true literally.

While he was yet a baby, only two years old, Rama was betrothed by his father to the infant daughter of Pandit Rama Chandra of Viroki in Tehsil Wazirabad of District Gujranwala, and was married in his tenth year. It can only be imagined how this early marriage stood in the way of Rama's studies later on but at the time he was too young to make any protests. It points forcibly to one of the evil customs of our Hindu Society which not a few still follow in their ignorance and only succeed in putting a double burden of a student and household life on the shoulders of their younger generations stunting their growth, undermining their

health and intellect, and ruining their lives for good.

It was through sheer strength of determination and devotion and love for studies that Rama successfully met and overcame every obstacle put in his way.

He became a student at the age of five.

4. Student Life.

He was admitted into a Vernacular Primary School in the village Muraliwala.

Though tiny in size and simple in habits, he had a splendid memory and was both intelligent and industrious. The Head Maulvi of the school was at times quite astonished at his intelligence and memory. At this early age in his 5th class, he had finished Gulistan and Bostan (the two standard Persian books) besides the school books and had committed to memory a large number of Urdu poems.

(i) Primary Education.

But he was not given to sports and games at all. The whole day was spent in study and in the evening as soon as he got leisure he used to go to Dharmshala to hear the much loved recitations of the sacred books. On his return he took his evening meals and

recited before his admiring relations each and every word of what he had heard without any additions or alterations whatever.

After finishing the primary education he went with his father to the High School in Gujranwala, a distance of about 7 miles from his village. Being only ten years old he was there left by his father under the protection of his able and kind friend, Bhagat Dhanna Ramji, who was consequently regarded by Rama and accepted in true faith and devotion as his Guru or Spiritual Guide.

He was admitted there in the special class to study English and after coming out successful was taken into the Middle class in 1886. He was now 12 years old and cherished an intense devotion towards his Guru whom he wrote his first letter in Urdu from Viroki, (his father-in-law's place). In the course of his secondary and college education he exchanged more than a thousand letters with his Guru, many of which have been collected and printed in Hindi and Urdu in the form of a book called Rama Patra. They are highly interesting to read and show the great depth of devotion and faith and respectful attitude

which he always had for his Guru though illiterate.

In 1888 when fourteen and half years old,

(iii) University
Education.

he passed his Entrance Examination from the Punjab

(a) Entrance.

University, standing first in his school and 38th in the

University and gained a scholarship. But

his father did not want him to read further

and so he came to Lahore for admission into

College quite against his father's will: Con-

sequently, he had to subsist on the small

sum of scholarship that he had secured from

the Municipal Committee, Gujranwala on

account of his first position in the school

already mentioned and was admitted in the

Mission College, Lahore. In his second year

specially he worked so hard that he was very

often ill. It was not unoften that he kept

himself absorbed in his studies from sunset to

sunrise. Solitude, hard work and ample time

for his studies were what he loved dearly.

As a result he stood first in F. A. in 1890

(b) F. A.

and also secured the Govern-

ment scholarship notwith-

standing his continued illness and the fact

that he had taken Sanskrit in F. A. as

against Persian which he had studied up to Entrance.

He continued his studies in the B. A. class in the same Mission College with perfect faith in God and his Guru and maintaining life on the scholarship he secured. But when his father saw that he could maintain himself without his help and was not willing to undertake any service according to his wishes, he felt very angry and took Rama's wife with him to Lahore and left her also in charge of poor Rama for a year or so without any kind of support from himself. Gosain Rama had now to face a number of difficulties, *viz.* the house rent, the cost of books, the college fee, the expenses for his wife and himself etc., etc. But such was his undaunted courage to meet any difficulties and the supreme love of knowledge for its own sake that he could entirely forget the ordinary comforts and physical needs of daily life.

He would forego an extra suit, an extra loaf or even a day's meal for the oil of his midnight lamp and would actually starve for days together without however, showing the

least signs of suffering or sorrow on his face for he attended College regularly with a calm and peaceful appearance and kept to his studies as usual.

Once Gosain Rama happened to spend his scholarship in the purchase

(d) An incident.

of his text books and did not

care at the time to make provision for other expenses. As a consequence he found out that what he had left was only a very trifling sum which could be spent during the month at the rate of only 3 pice or 9 pies per day. He was at first rather at a loss what to do but a moment after said to himself that God wanted to test him, that at least beggars did pass their days on two or three pice a day and hence he should not fail under that trial. Rama, therefore, began to subsist on two pice worth of bread in the morning and only one pice in the evening. But soon after, one evening, the shop keeper accosted him with the remarks that he took pulse free along with one pice of bread; that such a business could bring him no profit and hence he could no more sell one pice worth of bread to him. Thereupon Rama resolved to partake of food only once a day until he

got money again.

Thus with an iron will did he fight his way coolly like a soldier day and night and win over field after field of knowledge.

(c) Character as a student.

Hunger and thirst, cold and heat, could not tell upon this supreme passion that he felt towards knowledge. He was a typical student who loved to study not with any hope of gaining worldly ends, but for satisfying the evergrowing thirst for knowledge which was firing his soul anew with every new sun. His daily studies were sanctified oblations on the altar of his 'havan' kund.' He was the patient architect of himself from childhood to manhood. He built himself little by little, moment by moment and day by day. It may be said that perhaps the whole career of his further life was sketched already before his mind's eye, because even as a boy he was working so gravely, so silently and so consciously for a definite mission. He had an angelic nature with a purity and innocence of life rarely met with.

As a student he lived in extreme poverty.

(f) Dress. The dress of the boy Rama consisted of a shirt, a pair of

Punjabee trousers and a small turban, each made of a cheap and very coarse country cloth, the entire outfit costing about Rs. 3. He always wore native shoes even while studying in B. A. class and was rather in a fix what to do when he had to use the prescribed pair of boots in the Convocation Hall. Once he lost one of his shoes in a drain while it was raining and the next day he went to college with the remaining shoe in one foot and an old used shoe of a female in the other. Afterwards he purchased a new pair for nine annas and three pies only.

He had a soft handsome face of a typical

Aryan cut. The eyebrows

(ii) Physical
appearance.

arched over a pair of spectacles covering deep black

eyes, which showed the mysteries and love of his soul. In contrast with a big, broad, prominent forehead, showing high intellectual power there was feminine softness round his lips. When he was serious the lower lip pressed against the upper on a small round chin which betokened indomitable strength of will. But he was bashful like a modest girl. Living as he did in the light of love, he looked transparently pure through his

small, frail, fair-coloured body. And yet, under this unassuming humble appearance there lay hid a remarkable man with some lofty aspirations and noble aims, which the Brahman boy thought too sacred to be uttered.

Now to return to our narrative of his studies in the B. A. class, (h) Greater Trials. we find still greater trials awaiting for Gosain Rama. In the year in which he appeared for his B. A. examination there was such confusion in the examination of English papers that some of the best boys failed to pass while the one who came out first was the boy whom the Principal was not going to send up at all. Poor Rama was also one of those who failed and he failed by only three marks in English although he was first in the whole University in the aggregate of marks.

There was a great agitation and discussion in the papers which (i) New Rule resulted in the passing of a new rule in the University, though nothing could be done for Rama. It came into force from the next year and provided for the re-examination of the answer-

books of a boy who failed by only five marks. Rama had, therefore to accept his hard lot, and to continue his studies in B. A. for one year more. That very year a State scholarship was awarded for the study of Mathematics in England to a candidate who was not over 21 years and had passed his B. A. or M. A. in Mathematics. This was eligible for Rama but as he failed in B. A., he could no longer get it.

Again, the scholarship, which he was hitherto getting, was also stopped owing to his failure in B. A. This was a moment of sore trial for him and although he saw only gloominess all around yet his trust in God never forsook him and his courage never failed him.

He resolved all the more firmly to pass his B. A. examination and with tears in his eyes he prayed to God in solitude making a total self-surrender of himself. From the depths of his grieved heart came forth the well-known couplet:—

(j) Resolution
and Self-
surrender.

त्वमेव माता च पिता त्वमेव । त्वमेव बन्धुश्च सखा त्वमेव ॥
त्वमेव विद्या द्रविणं त्वमेव । त्वमेव सर्वं मम देव देव ॥

Thou alone art my mother and father,
 Thou alone my relation and friend.
 Thou art knowledge, Thou art wealth,
 Thou art all, my God of gods!

The next day, when he got himself admitted in B. A. again, he

(k) Unexpected
 help.

found to his great surprise that the College sweetseller

L. Jhandu Mall came full of sympathy and requested him to dine thereafter daily at his house. Rama, of course, accepted the timely offer and invitation. This generous sweetseller not only helped him with food but provided him with clothes also from time to time and also a free house to live in. In times of great need he was helped with money and food by one of his relatives also namely P. Ragunath Mal, Assistant Surgeon who was also his teacher for some time. Not only this but the Principal called him and handed over a sum of Rs. 53 only saying that it was given to him for Rama by somebody. He hesitated to accept the whole sum but only half of it and entreated the Principal to spend the other half for some College purpose, or, to pay to Mr. Gilbertson, the Professor of Mathematics, who had been very

generously paying up half of his College fee. But the Principal pressed him to accept it and he had to do so. Moreover, he undertook some private tuitions also, even giving free instructions to some in his hard pressed time, for he took a great delight in teaching. Thus he toiled on till the time was ripe to send the University fee of Rs. 30 only. God helps those who help themselves. Just when he was thinking about it and how to meet the difficulty, Mr. Gilbertson, who was extremely pleased with Rama's industry and intelligence called him apart and gave him something wrapped in a piece of paper. On going home he opened the little packet and found to his surprise the exact sum of Rs. 30 only.

In his test examination, he stood first gaining 60 marks more than were required for First Division. In Mathematics he gained 145 marks out of 150. He had so much self-confidence when he appeared in his B. A. examination that in his Mathematics paper while he had a choice of doing any 9 questions out of 13, he solved all of them and requested the examiner to select any nine, although the

(i) B. A. Test.

paper was a stiff one and other boys were able to do 3 or 4 questions only at their best.

In 1893, his success was a marked one, for he stood First in the Punjab (m) B. A. Result. University in B. A. and in First Division, securing 310 marks. He also gained two scholarships, amounting to Rs. 60 per month besides a gold medal, a gown, and other rewards. All this was the result of his perfect trust in God and firm determination.

He was now nineteen and a half years old when he entered for his (n) M. A. Study. M. A. in Mathematics in the Government Collège Lahore, as there was then no M. A. in the Mission College. He used to teach his class-fellows with so much pleasure that he used to leave off his own work at once, however busily engaged, if any of them asked him a question. While studying for his M. A. he also acted as an honorary professor of Mathematics in the Forman Christian College, where he had himself studied, and worked for about two years thinking it to be his duty to discharge the debt he owed to his *alma mater*. He used to study at least four or five books on the same subject. He was the idol of all his

teachers who were always very kind to him. When he passed his B. A. with distinction he had a chance to accept the Statescholarship for Civil Service but he only liked to be a teacher or a preacher.

In one of his letters to his Guru, dated the 9th February 1894, he writes
(v) Daily routine in M. A. about his daily routine as follows:—

“I rise from bed at about 5 A. M. and study till 7 A. M., then go to answer the call of nature, take my daily bath and exercise. After that I go to Panditji (reading in the way). There after an hour I take my food and go to college along with him in a conveyance. On return from college I take milk in the way and after a few minutes stay at home I proceed towards the river Ravi where I take a walk for about half an hour by its side. On my return I make a round of the city through its gardens and reaching home again walk up and down the roof of the upper storey of the house until it becomes dark. But you should not forget that I walk up and down never without studying from a book at the same time. On dusk I take my exercise and after it read till 7 p. m. Then I

go to take my meals and to teach Prem, a student. On return I take exercise again and then study till about half past ten in the night and lastly go to bed. It is my experience that it is only when our stomach is in a healthy condition that we feel cheerful and buoyant, concentrated and keen in intellect and memory and can offer our prayers to Him with a pure heart. I, for one, partake of food very sparingly and what I do eat I make it a point to digest it thoroughly."

It may be remembered that being very

(p) Food and
Exercise.

studious, Rama was, in his student life even up to B. A.

very weak in health often suffering from fever, headache and constipation of which he wrote to his Guru in some of his letters. But now he realized the value of open air exercise and light but nourishing food well digested. In his M. A., in 1894, he took delight in taking pure milk so much that he wholly subsisted on it and took long walks, often of 30 miles without feeling tired. On the contrary he felt very healthy, light and clear in brain. He invented new and odd exercises but very effective at the same time. One of them was to raise and lower

slowly a bedstead (charpai) which he could do 160 times and which the College boys could not do more than 20 times. He never used an umbrella even in the hottest sun or the rainiest day.

In 1895, when Rama was about 20 years old, he obtained his M. A.,
(g) M. A. Result. degree in Mathematics with a very high percentage of marks, although mathematics papers that year were specially hard, the like of which (as Rama himself says) were never before set in any Indian University in M. A.

Mr. W. Bell, then Principal of the Government College Lahore, thought very highly of his exceptional attainments and wished him to go up for the competitive Examination of the Provincial Civil Service. But Gosain Rama's own desire was to teach mathematics which he had acquired with an infinite amount of labour. He thought in these days of taking the State Scholarship--as it was his right that year, and going to Cambridge for the Blue-Ribbon. But he was destined to be a greater man in another line than a mere Senior Wrangler, and the scholarship was given to a young Mohamedan'.

For sometime, after his M. A. in 1895, he opened Private Classes in Mathematics for F. A. and B. A. students on Rs. 10 and Rs. 15 each, per month, respectively and besides those students one or two professors of the Colleges also came to study with him. All this was a very hard work and told upon his health. So he had to return to his home Murariwala in Gujranwala. After regaining health a few months after he came back to Lahore and became a member and later on the Secretary of the Education Committee of Sanatan Dharma Sabha. In the meanwhile he learnt the art of drawing in the Vedic College, Lahore.

Then near the end of 1895, he became the Second Master of American Mission High School, Sialkote, on Rs. 80 p.m. and in a few days he became known among the boys as one who could multiply by memory sums reaching to millions. Many a boy from distant places flocked in his school and he was on such familiar terms with them that whatever they asked for he gave them without hesitation. Any boy could according to his need go and

5 Service and
Public work.

(i) Sialkote.

drink milk from the sweets seller on Rama's account. Thus he spent the whole of his pay on students and passed a simple life among them full of mercy, sympathy and unselfishness. He also took part in the local Sanatan Dharma Sabha and other religious bodies giving his inspiring lectures as at Lahore.

In 1996, he also became the Superintendent of the Mission Boarding House, Sialkote, but only after a month or two, in the same year he got an appointment as Professor of Mathematics in the Forman Christian College, Lahore.

He also acted as Reader for a short time in the Oriental College,
(ii) Lahore. Lahore. Whatever he got as his pay of professorship he used to distribute almost the whole of it at once among the deserving persons and thus left for himself a very scanty and trifling sum month by month. He cared not for his own physical self and its comforts, nor for wealth, or clothes, or material needs, but was being gradually transformed and coloured inwardly with true mental renunciation (Vairagya).

He had an intense love for Bhagwad Gita and read and re-read it time after time till he had dived deep into its inner meanings and made himself one with it. His devotion to Shri Krishna developed to such an intensity that many a night found him weeping constantly in His separation so much so that his bed sheets were found all wet in the morning. He would go to the Ravi side and remain absorbed in meditation till late in the night. All his holidays were spent in constant thought of his beloved Krishna and if he lectured in Sanatan Dharma Sabha on 'Bhakti' or 'Krishna' all the words that dropped from his lips were quite wet with tears. At this stage of his spiritual development he very often beheld the cloud-coloured Krishna with a bamboo flute on his lips and dancing on the head of a cobra, face to face, with his eyes open and his senses all about himself.

His Holiness Jagadguru Shri 1108 Shri Raj Rajeshwar Tirtha Swami Shankaracharya of Sharada Matha Dwarka, Kathiawar happened to come in

6. Devotion to Krishna.

7. (i) Jagad Guru's reception and Vedanta.

Lahore during these days. He was very proficient in Upanishads and Vedanta and was so learned in Sanskrit language and the Shastras that he had no equal.

Goswami Rama had the occasion to receive him on behalf of the Sanatan Dharma Sabha and had full opportunity to enjoy his blessed company.

His intense devotion to Krishna now changed its direction and worked with an equal force in search of self-realization as taught in Vedanta.

He now began to make a thorough study of the Upanishads the Vedanta Sutras and other books on Vedanta and determined to pass his summer vacation in Hardwar and Rishikesh for spiritual exercises and deep meditation on Self. Hence in August 1897 he hired a house by the Ganges in Hardwar and began to enjoy the bliss of deep meditation in solitude (realizing in practice what he studied about Vedanta in theory).

Thus by continued practice, his spiritual

bliss developed to such a pitch that on October 25th 1897 the Diwali day, it led

(iv) Mental
Renunciation.

him spontaneously to make a total self surrender or renunciation of all and he wrote to his father to the effect that Rama had on Diwali day gambled away his body for the Real Self.

After this Rama was ever absorbed in contemplation of the Self or Atman and knew not day from night but the One Supreme Realization or the search after the Absolute Truth.

At the same time, in February 1898 in order to taste of the Sweet
(iii) Sabha. Nectar of Divine Bliss in company with others he organized a Sabha at his place called the Advaitamrita Varshini Sabha, which consisted mostly of Sadhus and Mahatmas.

It was held once every week and whatever conclusions were drawn from an earnest discussion on Vedanta they were worked upon and practised by the members in solitude for a week and the experiences related before Rama in the next meeting for further instructions. Thus Rama became more and more absorbed in the real Bliss and nothing could shake him from his concentration of mind and inner peace.

Although outwardly he was sometimes very busy but inwardly he

8. First Tract. enjoyed the eternal peace.

It was during these very days, in 1898, that for the benefits of the student community Rama delivered a lecture on Mathematics which was afterwards published in the form of a pamphlet and called "How to excel in Mathematics"—the treatise now published again in the present form. This was his first English speech and written work and it was followed by writings in different languages.

He had such an intense devotion to study that a whole library of books

9. Vast Studies. on religion and philosophy

of the west was mastered in a short time. The 'Rishis of the Upanishads, Patanjali, Jaimini, Kanad, Kapila, Gautama, Vyas, Krishna, Shankara were as much at his fingers' ends as Hafiz, Attar, Shams Tabrez and Maulana Rum, Kant Schopenhauer, Fichte and Hegel, Goethe and Carlyle were as familiar authors as Tulsi Das, Sur Das, Kabir, Tuka Ram and Nanak who were undoubtedly his inspirers. He was perfectly at home in Persian, English, Hindi, Urdu and Sanskrit Literatures. He studied the four

Vedas in 1906, and was master Pandit of every Mantra, whose every word he analysed with the acute accuracy of a philologist. Not only had he a mastery over literature but was a keen student of Science and Mathematics. He loved Science and was an amateur chemist and botanist. His special study in the Philosophy of Science was Evolution. He enjoyed the scientific candour and truthfulness of Spinoza, Spencer, Darwin, Huxley, Tyndal, and Professor James. Thus he made himself quite a prodigy of learning. It seems every minute of his thirtythree years was so well utilised. He was very hard working till his last moments.

While in America he went through in two years, in spite of his strenuous public labours, almost the whole range of American literature taking a particular delight in the free chants of Walt Whitman and Thoreau.

“He was in a strange humour, all his own when he judged all the world’s authors, prophets, poets and mystics. There was no pedantry and not the slightest shadow of affected pride or anything unreal when he acted like an impartial judge in his

10. Character and personality.

own way. He was a scholar, scientist and spiritualist of a very high order in one. Simultaneous with his intellectual culture, he had brought his spiritual development to a very high pitch. Crowded Lahore could no more satisfy the amplitudes of his soul. Whatever time he could get he would spend in the Himalayan hills and jungles, meditating on the Upanishads and the secrets of the Ancient Aryan "*Brahmavidya*."

"It was in the forests of Brahmapuri, near Rishikesh, in 1898, that Rama

11. Realization.

realized his object,—the Atman, the Self. He went there all alone, and without any thing but a few Upanishads. Again and again he went over them and meditated by the Gauges on bare rocks day and night, little caring for rain, or sunshine but all absorbed in the one thought of self realization.

He had determined to lose his very life in the attempt or to gain it and he did succeed.

He attained to that fearless blissful *oneness* state of mind where there is no more delusion or repentance and knowing or rather realizing with nothing remains to know.

The inner fountains of Divine Bliss were now incessantly and spontaneously flowing out of him and shedding benediction all around him. Shrntis and Smritis and songs, thoughts and things, questions of philosophy and Religion, politics and society, whatever now came from him, were changed by the mysterious effects of his inner soul and came out with refreshing beauty in a new form, wearing garment of Rama's consciousness. He saw the Universe in Himself and himself in the Universe. He enunciated the great law that the whole Universe serves one as his body, when he feels the Universal soul as his very self.

Not only a spiritualist and a veritable prince of all Oriental dreamers and Yogis, he was a great champion of physical exercises. He delighted in designing new methods of physical exercise. He could never forego his daily exercise. He was seen, even a few minutes before his death, taking as was his wont, his physical exercise. Thus out of a thin frail body, he managed to emerge a strong man of staglike nimble activity. He was a great and swift walker. He could walk more than

12. Exercise.

40 miles a day as a Swami in the Himalayan hills. He won in America a 40 miles race, which he ran out of fun in competition with some American soldiers, coming two hours ahead of the winner. He scaled Gangottari Yamunottari and Badari and Kedarnath peaks clad in a small strip of a loin cloth and a blanket. He crossed from Yamunottari to Gangottari through glaciers. He lived in snow, slept in caves in thick dreary jungles all alone. He would roam about at midnight in dark jungles defying death and fear. He was so fearless, so bold, so vehement, so strong and so roseate and yet he was so gentle unaffected, childlike pure and noble, sincere, earnest and unassuming that all who came in contact with him with a heart yearning for the truth, could not but receive inestimable benefit. After each lecture or class lesson, questions were put which were always answered so clearly and concisely, sweetly and lovingly. He was ever filled with bliss and peace, a constant spring of happiness and ever chanting the sacred syllable Om when not engaged in talking, writing or reading. He saw divinity in each and all, and every one was addressed by

him as "Blessed Divinity."

Free, free was he like a child and saint. He would remain in God-consciousness for days together. His unfaltering devotion to India and his desire to raise her benighted people was indeed perfect self-abnegation-

His personality may be described as explosive. He would remain

13. Personality.

silent for months together as if he had nothing to say. He remained merged in joy. All of a sudden he will burst out like a volcano and give out his thoughts in a wild manner. Whenever he spoke or wrote one could be sure of getting something very refreshing and original. His highly cultivated emotion, bold independence of thought and his great towering intellect formed an attractive feature of his personality. He was deeply sincere and irresistably sweet. Mohamedans and Hindus loved him alike. To see him was to feel inspired with new ideals, new powers, new visions and new emotions.

Whatever he thought, he had not only thought upon, but he had actually seen its working in his own life. He used to

14. Doctrines and Views.

say that he believed in *experimental religion*. According to him the art of living consists in *luminous belief*. Just as in science, authority has little weight in arriving at Truth, so in religion authority should have little or no weight and its truth must be tested by trusting your life to it. Every one must reach the inner man, the Self, the Atman, through the failures and successes of his own life or through Self-Realization. Life itself is the greatest revelation. The great idea which runs as an undercurrent in all his discourses is the renunciation of body consciousness (Ahankara) and the realization of Self to be the Self of universe. The false ego is the cause of all limitations. Eliminate it and the spirit of man is the universal spirit pervading everywhere and everything. This higher life is to be realised and Rama sanctions all means by which it may be attained. The bed of of thorns or the bed of roses whichever induces the state of realisation in us is to be blessed. Total self-abnegation is the essential prelude to this realisation and it may be effected by different individuals in different ways. Hence he gives only the general outlines of his main

conclusions and sketches the methods which were most helpful to him.

Vedanta is to him by no means a mere intellectual assent but a

15. Ideal.

most solemn and sacred offering of body and mind at the holy altar of Love. Rama's Vedanta is the beautiful calm of that super-consciousness which transcends the limits of body and mind where all sound dies, where the sun and moon get dissolved, where the whole cosmos ripples like a dream and is eddied into the Infinite. It is from here that he threw the ladder for us to reach him and see the sights of the world below. Perennial peace is diffused there and the man is entirely in God. All discussion ceases there. And those who are there simply look around and smile and say to every object "thou art good" "thou art pure" "thou art holy" "thou art That."

"Neither the sun shines there, nor sparkles the moon.

Pranas and Sound are hushed into silence,

All life reposes in soul's sweet slumber,

No god, no man, no cosmos there, no soul.

Naught but golden Calm and Peace and Splendour.

In the summer vacation of 1899 he went

to make a pleasure trip in

16 (i) Journeys.

Kashmir. He visited Shri-

nagar and thence went on a Pilgrimage to

Amar Nath also. On his return in the end of 1899 he suffered from fever and colic pain to such an extent that one night no hope remained of his life when he lay senseless during the night. But nature had something different in store and so he was alright the next day. Thereafter he desired that his thoughts and ideas should reach the public as soon as possible. For this an Urdu magazine called "Alif" was started and continued for some time from a new press called Anand Press managed by Swami Narayana and supported chiefly by L. Har Lal. He took great delight in writing original articles to this magazine, so much so that he now wanted to leave off his two hours service in the college also. In the meanwhile having a desire to see the sea he went to Karachi and Sukkur where he was honorably received by some kind admirers and passed a few days there in great pleasure although he did not take with him a single pie. After the issue of 3rd No of his magazine Alif, he was saturated with spirituality and overfilled with it that he could no longer remain shut up in his household or the crowded towns.

So in July 1900 he resigned his service and went to jungles along with a few companions including his wife and children.

(ii) Vanaprastha
Ashram

All of them reached Hardwar and thence they went to Tehri by way of Devaprayag. There they took up their abode in a calm, quiet and lonely but very charming place in a garden by the side of the Ganges.

Here Rama ordered his companions to throw away all the cash if they had any into the Ganges and keeping faith in God to sit all absorbed in Him, who alone maintains and takes care of all. He said that if any of them suffered from any want it would be only due to his own want of full faith in Him and if so it would be far better for such a one to die than to live a miserable life wanting in faith in the creator.

It so happened the same day that Swami Rama Nath, the manager of the Calcutta Kshetra of Rishikesh was touring about in connection with the arrangements of Kshetras of Gangottari route. He heard about Rama and came to visit him in the garden.

On seeing him all absorbed in God-consciousness, he, of his own accord, ordered the shopkeeper, who accompanied him, to

supply rupees ten worth of corn every month to these men engaged in spiritual exercises.

After this strange incident, all of them were struck with wonder and a firm faith in God took hold of them for future, more than ever. All of them began to practise meditation with full faith and thorough concentration and Rama now began to contribute to the magazine 'Alif' with a greater zeal and fuller energy:

One night Rama, all of a sudden, left all sleeping and went out all alone in the midnight towards Uttar Kashi. When walking or rather feeling his way out in the dark Himalayan gorge, at a time when all was silent, the clouds gathered, the lightening flashed forth and the rain burst out in a storm over the lovely traveller, bare-footed, bare-headed, no umbrella, no clothes, save a single 'dhoti'. But on and on he went until he saw the very path give way before him under the heavy deluge and torrents of water rushing over the steep rocks. And yet Rama was not to be daunted. He scaled and climbed the mountain side catching hold of the grasses and boulders—a feat which even a mountain goat could not possibly do under the conditions. In a moment he had

crossed the gulf and was shouting on the top of a hill by himself Om ! Om !! Om !!! Nothing could harm, nothing could dare injure one who had realized himself to be one with the Universal Self. Even Death itself had to wait his orders.

On his sudden absence, Rama's wife felt the shock very keenly and fell down in illness from which she could not recover herself even after Rama had come back a few days after. And so she desired to go back to her home along with her young son Brahmanand. She was therefore ordered to go back in care of Swami Narayana who took her to the plains and returned back.

After a period of six months of solitary life in the jungles, in the beginning of 1901, just a few days before the passing away of Swami Vivekanand, Rama desired to take Sannyasa. He had the permission of the Shankaracharya of Sharada Matha to take Sannyasa by the Ganges side when he might find himself qualified to do so.

It was now in the midst of the Ganges that he made over charge of his sacred thread to the rushing current and put on his orange robes with a continuous chant of the sacred

(iv) Sannyasa
Ashram

syllable, Om ! Om !! Om!!!. After this he remained wrapt in deep meditation and Anand for hours together at the banks of his dear Ganges.

Gosain Tirtha Rama was now Swami Rama Tirtha having come in the order of Tirtha Sannyasa of the Sharada Peetha—Dwarka and hereafter he began to live all along by himself in the same jungle allowing nobody to see him except on very rare occasions.

After a six months residence here, as many people began to come for his visit, he changed his place on 14th June 1901 to a cave about 4 or 5 miles away and after a few months more he left this place also on 16th August 1901 with Narayana and L. Tula Ram for Yamunottari, Gangottari, Triyugi Narayana, Kedar Nath and Badri Narayana. For a month they lived in Yamunottari, near the hot springs in a cave and a wooden house and also made an ascent over the Sumeru Mount, the white snowy peak at the sources of the river Yamuna. After this they crossed over snowy hills by a narrow path, direct but dangerous over which no pilgrim could venture and reached Gangottari on the 3rd day instead of 10 or 12 days

17. Further travels
in Himalayas
and Plains.

usually taken by others by the ordinary path. Again after a month's stay at Gangottri they went to Kedar Nath and Badri Narayana by way of Triyugi Narayana and reached Badri Narayana a week before Diwali.

The return was made in December 1901 by way of Almora to Mathura where Swami Rama was invited by Swami Shivagan Acharya who had elected him as president of a religious society. Here his lectures were attended by thousands who were so attracted by his personality and all pervading love that they followed him like Gopis following Krishna over shrubs and rough ground and sat down on bare ground to listen to him by the Yamuna side till late in the winter night. Thence he was invited by Shri Surjan Lal Pandey (now Shri Shanti Prakash) to Faizabad in the second annual meeting of Sadharan Dharma Sabha in February 1902. After that in May 1902 he retired into the thick jungles of Tehri State in Himalayas once more for meditation in solitude.

Here once the Maharaja Saheb of Tehri, while on his way to Dehra Dun happened to touch the skirts of the forest where Rama was residing and on hearing of Rama, Maharaja Saheb felt very anxious to see him. He

had become agnostic through the influence of some western philosophy like that of Herbert Spencer and did not believe in the existence of God. On meeting Rama all his doubts were dispelled one by one during a long continued talk and after that he requested Rama to grace Tehri for his sake which Rama accepted with pleasure.

In July 1902 it was published in the newspapers that a Religious Conference was going to be held

18. Foreign Travels.

in Japan in which all the religious leaders were invited to attend. The Maharaja Saheb of Tehri requested Rama to go to that Conference and preach Vedanta. Rama accepted the request and Maharaja Saheb made all the arrangements for Rama's voyage through Thomas Cook & Sons. Rama went to Calcutta alone but when people insisted much on his taking a companion Swami Narayana his disciple was taken with him.

They left Calcutta for Japan on 28th August 1902. During the

(i) Japan

voyage they touched Penang, Hongkong, Shanghai, Naga Saki and finally Yokohama. They were cordially received by the Sind merchants at these ports and had a week's halt at Hongkong for a change

of ship and Rama lectured there to the all attentive and interested audience. On reaching Japan they learnt that there was no Religious Conference there and that it was all wrong news. However, they proceeded to the Capital Tokyo to ascertain the facts for certain and met there many Indian Students who had come to learn arts and sciences in Japan. Rama happened to meet Mr. Puran there who had just started an Indo Japanese Club for the promotion and help of Indian students in Japan and who was appointed its Secretary. Rama also gave a lecture on Secret of Success in Tokyo College which produced a deep and lasting effect on the hearts of the students and professors.

Professor Chhatre's Circus happened to be there at the time who became an ardent admirer of Rama and on his request Rama accompanied him to America. Here Mr. Puran being deeply effected by Rama's speeches took Sannyas to serve all humanity and roamed about in all the Japanese towns and also issued a magazine "Thundering Dawn" but on his return to India he again became a householder and subsequently a sikh (his family religion) while Swami Narayana who

had accompanied Rama upto Japan was advised by him to travel in a different direction preaching Vedanta, *viz.* Burma, Ceylon, Africa and Europe.

Rama when he reached America gave a number of lectures, some-

(ii) America.

times for three hours together of which the shorthand notes were taken by the Americans and typewritten copies presented to Rama. Those copies were afterwards printed in India in the form of four volumes called "In Woods of God-Realization." In America, where everything is sold and has its value in dollars, Rama never allowed his lectures to be attended by Tickets although it cost a good deal to hire halls for his lectures. This in itself is a testimony of how much the Americans loved Rama and appreciated his lectures. Rama accompanied Prof. Chhatre upto Siatle Wash but after that the Americans made him their own guest and one of them Dr. Albert Hiller served him with all heart and mind for about a year and a half at San Francisco. Some of the Americans moved by Rama organized Societies for the help of the poor Indian Students in America and also to gain daily Spiritual food from the society of

Rama they organized a body called the Hermetic Brotherhood. The Americans became so much enamoured of Rama that they took his photo like that of Christ and published it in the Papers under the heading "Living Christ has come to America." The President of the United States also came to visit Rama and although the Millionaires of America liked to put him up in their palatial buildings Rama liked forests more and always used to take his abode on some mountain side far away from the busy haunts of mankind and roamed about in a single thin cloth even in the icy cold of North America living simply on nuts, fruits, vegetables and milk.

He was full of unresistable joy and laughter and nobody could remain sorry in his company. All doubts vanished like vapours before his sunny face. Once an American lady, a resolute atheist came to discuss with him but on seeing Rama all absorbed in Samadhi, she waited in and when Rama came to his normal consciousness she broke the silence with the words "My lord I am not an atheist. My doubts have disappeared on seeing you."

Mrs. Wellman, another American lady,

loved and admired Rama so deeply that she renounced all Western dress and putting on the Sanyasi's orange robes she wandered from town to town without any money but with full trust in God and coming to India visited with great pleasure, the birth place of Rama, the village Murariwala in district Gujranwala of the Punjab. Such was the Universal love of Rama that it not only moved the hearts of Americans but when he was in Egypt on his return in Cairo he bewitched the hearts of Mahomedans by his lucid lecture in Persian and was called by them the Hindu Philosopher.

About two and a half years travel in foreign countries Rama returned to India and landed in Bombay in 1904. His first lecture on his return was organized in Bombay, whence he made a tour through Agra, Mathura and Lucknow to Pushkarraj in Ajmer, giving his worldwide experiences to the all expectant audience. Arya Samajis, Sanatan Dharamis, Brahmo Samajis, Sikhs even Christians and Mahomedans all alike joined his reception wherever he went and when asked to start a new society he simply answered that all societies were his own and that he would

19. Return to
India.

work through them.

He loved mother India so much so that he realized himself as India incarnate and professed that within 10 years India would get practical Vedanta and that love would conquer hate to unite man's hearts.

In the meanwhile, Swami Narayana, leaving Japan visited Singapur,
 20. Narayan's ing Japan visited Singapur,
 Travels. Penang, Burma and Ceylon.

After that he went to Africa, visited Port Said, Cairo (Egypt), Alexandria, Gozo, Malta, Tunis, Algiers, Morocco, Gibraltar, etc., and lastly reached London in September 1903, where after about a 5 months' stay he fell ill owing to the severe winter and was advised to leave London at once. He therefore in January 1904, on receiving orders from Rama returned to India and reached Bombay in July 1904, six months before Rama's return. In October 1905, when Rama went to Hardwar after a tour in Bengal and U. P. he fell ill. Narayana came to him from his tour. Rama was dangerously ill for over a week and when recovered went to Muzaffarnagar for a change of climate and sent Narayana to Lucknow.

After regaining health Rama desired to seek solitude and called Narayana back.

21. Himalayas
again.

Hence in November 1905, Rama and Narayana went by way of Hardwar and Rishikesh to Vyas Ashrama a very fierce and lovely forest on the other side of the Ganges where Rishi Veda Vyas, the author of Mahabharat, is said to have performed his *tapas*. There they passed their winter of 1906 in lovely straw huts, a couple of miles distant from each other and Rama studied and meditated over Nirukta and Sama Veda.

In the summer they moved further on to Devaprayag Tehri, and went to Vasistha Ashram, a place about 12 or 13 thousand feet high above the sea level and 50 miles far from Tehri where Rama began to live in the cave of Vasishtha Muni in March 1906, and sent Narayana in his place to the plains to lecture in the various meetings wherever he was invited. But Rama's body soon fell ill and Narayana had to come back after two months. On his arrival they shifted their habitats by a few miles more experimentally so that Rama now began to live in a cave at a greater height while Narayana moved down in the valley. The scenery round this cave is described by Rama in his letters as the "Garden of Fairies."

There was another cave above this which was occupied by an enormous snake (Azdaha) while another cave across the valley and just opposite to Rama's was the den of a large tiger who used to look at Rama from his place and sometimes passed by Rama's cave also which was a large and open one. This cave was quite unprotected either from wild beasts of which there was no fear for Rama whom beasts and men all obeyed in his universal love or from rain which really proved a nuisance specially when the rains set in and wetted all the clothes, and goods and keeping Rama awake during the nights.

He had therefore to quit this place also and came down to the plain in the valley where the hill-men at once constructed for him a Kutu (small hut.) Here Mr. Puran with two companions came to see Rama in his Vasishttha Ashrama and lived for about a month. Rama was at this time taking for food only milk as the local grains did not suit him and on the arrival of these guests he was pressed by them to take some grain food also. He did so, moved by their love but he as well as the new comers fell down sick with dysentery and fever. They then asked Rama to move down to plains which

he accepted with the limitation not to go beyond Tehri. Hence Narayana went to make the necessary arrangements for departure and Mr. Puran accompanied him to return to the plains.

Rama also walked with them for a mile and in the way told Mr.

22. Forebodings.

Puran that Rama may soon have his pen at rest and his tongue silent as he had become too weak and that he may perhaps no more visit the plains. Hence he advised that they should now themselves become Rama and read, write and work all absorbed in Him. These remarks brought down a stream of tears in their eyes and it really proved the last meeting with Rama of Mr. Puran.

Now in order that the place may not be shifted too often Rama

23. Last Solitude.

searched for a solitude fit for every season at the banks of the Ganges some where near Tehri. He did find such a place where some Mahatmas had lived for long and which was in a solitude surrounded by the Ganges on three sides. Here Maharaja Saheb of Tehri had at once built for him a Kutī according to Rama's own plan.

Narayana was now told by Rama to go

to live in Bamrogi cave some miles away, where they had once previously stayed for some time, and was advised by him to come to see Rama weekly on Sundays unless specially called. When sending off Narayana to the cave Rama accompanied him for over a mile even bare footed and bare-headed and on reaching the road addressed him with the same remark, as to Mr. Puran—That it may probably soon happen that Rama's pen may cease to run and his tongue may stop to speak. That Rama no more felt inclined to touch any worldly work and may never leave the Ganges side to go down to the plains again. That wherever he might be invited Narayana will have to go and hence he should dive himself deep in Real Rama while in the solitude cave and come out of it all heart, body and soul transformed into Rama or Vedanta incarnate.

Narayana had not lived there for five days when suddenly a
 24. The sorrowful message and end. messenger came there and brought him the most heart rending news of Rama having been carried away by the Ganges while bathing in it. Rama, while exercising against the rushing waters of the Ganges as was his wont, this time rather in

deep water was suddenly carried away into a whirlpool where he struggled long and though finally came out with a strong dive, but being exhausted was carried away further to midcurrent where at last he left his body uttering loudly, Aum ! Aum !! Aum !!!

Narayana and Mr. Puran afterwards found his last written passage on the
 25. Last Note. table which ran as follows:—

“O Death ! Take away this body if you please ! I care not. I have enough of bodies to use. I can wear those divine silver threads, the beams of moon and live. I can roam as divine minstrel, putting on the guise of hilly streams and mountain brooks.

I can dance in the waves of sea. I am the breeze that proudly walks and I am the wind inebriated. My all these shapes are wandering shapes of change. I came down from yonder hills raised the dead awakened the sleeping, unveiled the fair faces of some and wiped the tears of a few weeping ones. Bulbul and the rose both I saw and I comforted them. I touched this, I touched that. I doff my hat and off I am. Here I go and there I go. None can find me. I keep nothing with me.”

OM ! OM !! OM !!!

MATHEMATICS.

I am fully aware of the difficulties which I shall have to encounter in trying to enlist your interest in what is commonly called "a dry subject." The usefulness of the study of Mathematics sounds like a paradox to the superficial observer. An ordinary man cannot help putting such questions as :—

(a) why should we bother our heads about the 47th proposition of Euclid's First Book ?

(b) of what use in the world can the Binomial Theorem be ?

(c) Why should we spend a considerable portion of our life at a b, c and longs (f) ?

(d) What is the use of dealing with the Greek Mathematical signs ?

1. The inability to answer questions like these or the apparent uselessness of

Mathematics makes this study very unpopular.

2. Another reason why it is disliked is that it is a very hard subject which taxes both the memory and the intellect; it is difficult to understand and more difficult to remember. To read it is not like walking on a smooth paved road; but there the path is, so to speak, both slippery and rough, presents many stumbling blocks and rubs in the way.

3. A third reason why Mathematics is felt so heavy and tedious is that generally it is not administered in proper doses or in an agreeable form; in other words, teachers do not always try to make it attractive. Carbon dioxide swallowed as in soda-water, is conducive to health; but inhaled, it injures the system. Just so, Mathematics does us good only if taken or studied in the proper way.

Students as a rule, complain against the University because Mathematics is made a compulsory subject in some examinations, they blame the Syndics and have all sorts of hard names to give to Mathematical writers.

To begin with, let us for the sake of argument assume that Mathematics has really no reward to offer, has nothing to pay. But, dear friends, let us not in whatever we undertake, be led and guided by a desire of reward. This mercenary spirit ought to be checked. The event or fruit of any action ought not to influence us; let us do whatever we engage in, goaded by a sense of duty and not drawn by the bright future:—

If duty calls to brazen walls,
How base the fool who flinches.

Let us work into life the following advice of the author of Bhagwad Gita:—

“.....Find full reward
Of doing right in right ! Let right deeds be
Thy motive, not the fruit which comes from them.
And life in action ! Labour ! Make thine acts,
Thy piety.....”

Learn to acquire knowledge for its own sake; hunger and thirst after knowledge. Learn a lesson from the life of Old King Ulysses who with one foot in the grave woos knowledge and asks his followers.

To follow knowledge like a sinking star,
Beyond the utmost bound of human thought.

The assumption above made is far from being correct. The advantages of Mathematics are very many. They do not lie on the surface, but are hidden and concealed:—

- (i) Mathematics is like the ocean rough, boisterous, and fearful on the surface; but having precious pearls, and gems of the purest ray serene at the bottom; or
- (ii) it may be compared to the statues of the old satyrs and sileni of Greece; repulsive figures to look at but enclosing within them the finished and fascinating statues of the most beloved gods of the Greeks.
- (iii) Like the solar light it appears quite colourless to the unthinking multitude, while it is in reality composed of the colours of the rainbow.

Mathematics (*Gr Mathe-Matike*) in its original sense signifies "skill, knowledge or science." And in all its subsequent development it has had the idea of "skill, knowledge or science" always underlying it. It is in no small measure to *Mathematics* that the world

owes its Sciences of Astronomy. Optics, Acoustics, Statics, Dynamics, Hydrostatics, Hydrodynamics, Thermodynamics, Magnetism, etc; and the Arts of Navigation, Engineering, Architecture, and the like.

Mathematics is well called an *exact science* and a sure and certain branch of knowledge (*cf.* the phrase "Mathematical certainty.")

"Geometry," Pascal observes, "is almost the only subject in which we find truths wherein all men agree; and one cause of this is that geometers alone regard the true laws of demonstration." So Geometry or Mathematics, we may say, has been like that solid and substantial food to Science which goes for the most part to form bone or the supporting element. According to Roger Bacon, Mathematics is the "gateway and the key to other sciences." Professor Ball says—"It is interesting to note that advance in our knowledge of Physics is largely due to the application to it of Mathematics, and every year it becomes more difficult for an experimenter to make any mark in the subject unless he is also a Mathematician."

What generally happens is that the Mathematician takes the results of some

every-day observations and raises on them splendid super-structures which attract the attention of the Experimentalist, who steps forward and verifies by experiment the results thought out by the Mathematician. Then the labours of the two combined enrich the world with inventions and discoveries; give to its railways, telegraphs, balloons and what not. Happy the man who is a Mathematician and Experimentalist in one.

"The most general division of Mathematics," says Herbert Spencer, "dealing with *number* guides all industrial activities, be they those by which processes are adjusted, or estimates framed or commodities bought and sold or accounts kept. No one needs to have the value of this division of Abstract Science insisted upon."

"For the higher arts of construction." the same writer continues to say "some acquaintance with the more special division of Mathematics is indispensable. The village carpenter who lays out his work by empirical rules, equally with the builder of a Britannica-Bridge, makes hourly reference to the laws of space-relations. The surveyor who measures the land purchased; the architect in

designing a mansion to be built on it; the builder when laying out the foundations; the masons in cutting the stones; and the various artizans who put up the fittings are all guided by geometrical truths. Railway making is regulated from beginning to end by geometry; alike in the preparation of plans and sections; in staking out the line; in the mensuration of cuttings and embankments; in the designing and building of bridges, culverts, viaducts, tunnels, stations. Similarly with the harbours, docks, piers and various engineering and architectural works that fringe the coasts and overspread the country as well as the mines that run underneath it. And now-a-days even the farmer, for the correct laying out of his drains, has recourse to the level—that is, to geometrical principles.

“On the application of Mechanics (a branch of Applied Mathematics) depends the success of modern manufactures. The properties of the lever, the wheel-and-axle, etc., are recognised in every machine, and to machinery in these times we owe all production.” The following is the case in England and will in no long time be the case here too:

"Trace the history of the breakfast roll. The soil out of which it came was drained with machine-made tiles; the surface was turned over by a machine-made tiles; the wheat was reaped, thrashed and winnowed by machines; by machinery it was ground and bolted; and had the flour been sent to Gosport, it might have been made into biscuits by a machine. Look round the room in which you sit. If modern, probably the bricks in its walls are machine-made and by machinery the flooring was sawn and planed, the mantel-shelf sawn and polished, the paper-hangings made and painted. The veneer on the table, the turned legs of the chairs, the carpet, the curtains are all product of machinery.

"Your clothing—plain, figured or printed—is it not wholly woven, nay, perhaps even sewn by machinery? And the volume you are reading, are not its leaves fabricated by one machine and covered with these words by another? Add to this that for the means of distribution over land and sea, we are similarly indebted. And then observe that according as knowledge of *mechanics* is well or ill applied to these ends comes success or failure. The engineer who miscal-

culates the strength of materials, builds a bridge that breaks down. The manufacturer who uses a bad machine cannot compete with another whose machine wastes less in friction and inertia. The ship-builder adhering to the old model is outsailed by one who builds on the mechanically justified wave-line principle. And as the ability of a nation to hold its own against other nations depends on the skilled activity of its units, we see that on mechanical knowledge may turn the national fate."

Let us now see to whom most of the modern inventions and discoveries of which the world is so proud owe their origin?

By whom was the first *Steam-engine* made?
James Watt, a Mathematical Instrument maker.

By whom was the *clock* invented?

Galileo, a Mathematician.

By whom was the first *telescope* made?

Galileo, a Mathematician.

By whom, the Barometer?

Pascal, a Mathematician.

Who found out the amount of alloy in the golden Crown of King Hiero of Syracuse?

Archimedes, a Mathematician.

Who was it that discovered the Law of Gravitation?

Newton, the prince of Mathematicians.

In a word, directly or indirectly almost all our conveniences and articles of comfort are due to this branch of Philosophy or Science which we call Mathematics.

Professor Adams, the Mathematician foretold the existence in the heavens of satellite not known to the world before, and *then* the practical astronomer actually discovered the same.

Mathematics enables us to calculate accurately distances, billions upon billions of miles in length, as the distances of stars, etc; and it also enables us to measure magnitudes about one billionth part of a cubic inch in volume, like the size of a molecule or atom. From finite quantities it leads us on to the region of the infinite.

By Mathematics we discover some of the Universal Laws of Nature written with inerasible ink on the faces of substances by the unerring finger of the Almighty. In the lines and figures of Geometry we learn "those

characters" to use an expression of Galileo "in which the great book of the universe is written."

In Statics and Dynamics the Mathematician deals with forces varying according to different laws and in case a new kind of energy should come to light and give rise to forces obeying laws different from those which the forces of ordinary nature obey, the Mathematician will be found fully equipped to receive it; whereas the mere experimentalist if not calling Mathematics to his aid, will be at a loss how to deal with it at the first sight. Let a new fluid be discovered and its fundamental property known; it will find itself already registered in the works on Higher Hydrostatics as an old servant with specified duties to discharge.

There is a variety among individuals of all species: again the different species of the same genus are in no instance exactly alike; and they differ widely. So, I presume that different planets of the same Solar System have no monotony and the different Solar Systems are not alike in every respect. They are, in all probability governed by new laws and are blessed with new materials, new

liquids and new kinds of Energy. Mathematics embraces the properties of these new things as well as those of the old familiar ones. This is knowledge of intrinsic worth.

Its rules and laws govern the phenomena and facts that can ever take place on the background of Eternity. "The old order ceaseth, yielding place to new" but the Mathematical dogmas remain still controlling all these vicissitudes and undergoing no change in themselves.

Says Herbert Spencer—"of course as those facts which concern all mankind throughout all times must be held of greater moment than those which concern only a portion of them during the continuance of a fashion, it follows that in a rational estimate, knowledge of such facts, being knowledge of intrinsic worth, must other things being equal take precedence of knowledge that is of quasi-intrinsic or conventional worth."

Hence you can judge of the importance of Mathematics which beyond doubt, imparts knowledge of the kind of facts here alluded to.

If most people pride themselves on possessing a knowledge of Law, (Law dealing with

matters of this transient world), why should a knowledge of the eternal laws dealing with all worlds and possibly with the world to come be disdained.

"That very law which moulds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course."

This law and many similar laws are treated in the works on Mathematics.

To show that the sphere of Mathematics is not confined to the physical objects alone, but extends over the mental and the psychic phenomena as well, I may refer to the distinguished writers on the Calculus of Probabilities who have applied it to *Belief* and also to Edgeworth and Jevons who have shown it to be capable of application to *Feelings*.

Milton holds that a part of the happiness of the pious will consist in the consciousness of the knowledge which they acquired in this world. If this be true, Mathematics is sure to make you happier in the world to come, as it embodies knowledge of the widest application.

I have been discussing so far the value of Mathematics as knowledge. Now, let us

discuss its value in the way of discipline. And here, without question it holds a supreme place.

The Vernacular word for Mathematics is "*Riyazi*" and this very name signifies "pertaining to "*Riyazat*" or discipline". The study of Mathematics involves a mental exercise best fitted for strengthening the faculties.

The advantages of Physical exercise are not apparent to an ordinary Indian boy; and Physical exercise is not so pleasant to him as eatables; being ignorant of the fact that in proportion as he takes more physical exercise, he will enjoy and digest the eatables better. Similarly the advantages of mental exercise involved in the study of Mathematics are not apparent to an ordinary Indian student, and so, he reads Mathematics with great reluctance, not knowing that in proportion as he studies more of Mathematics, he will relish and master other subjects better.

"I have mentioned Mathematics," says Lock, 'as a way to settle in the mind a habit of reasoning closely and in train; not that I think it necessary that all men should be

deep Mathematicians, but that having got the reasoning which that study necessarily brings the mind to, they might be able to transfer it to other parts of knowledge as they shall have occasion."

There are men who are already physically strong, yet physical exercise will make them still stronger. Similarly there are men already intellectually very strong yet a study of Mathematics will most certainly add to their intellectual powers.

Rev. Dr. Chalmers has stated:—"I am not aware that as an expounder to the people of the lessons of the Gospel, I am much the better for knowing that the three angles of a triangle are together equal to two right angles: or that the square on the hypotenuse is equal to the squares of the two containing sides in a right-angled triangle. But I have a strong persuasion that both the power to apprehend and the power to convince may be mightily strengthened—that the habit of clear and consecutive reasoning may be firmly established by the successive journeys which the mind is called on to perform along the pathway of Geometrical Demonstration. The truth is that as a preparative whether

for the bar or for the pulpit, I have more value in Mathematics for the exercise which the mind takes as it travels along the road, than for all the spoil which it gathers at the landing place."

The author of "The History and Philosophy of the Inductive Sciences" has shown in his "Thoughts on the study of Mathematics" that Mathematical studies judiciously pursued from one of the most effective means of developing and cultivating the reason: and that "the object of a *liberal education* is to develop the whole mental system of a man;—to make speculative inferences coincide with his practical convictions; to enable him to give a reason for the belief that is in him, and not to leave him in the condition of Solomon's sluggard: who is wiser in his own conceit than seven men who *can* render a reason."

To this may be subjoined the judgment of John Stuart Mill, which he has recorded in his invaluable system of Logic (Vol.) 11) in the following terms:—"The value of Mathematical instruction as a preparation for the more difficult investigations (Physiology, society, government, etc.) consists in the

application of its method. Mathematics will ever remain the most perfect type of the Deductive Method in general; and the application of Mathematics to the branches of Physics furnishes the only school in which philosophers can learn the most difficult and important portion of their art, the employment of laws of the simpler phenomenon for explaining and predicting those of the more complex. These grounds are quite sufficient for deeming Mathematical training an indispensable basis of real scientific education and regarding with Plato, one who is *a ye w u e r p n r o s* as wanting in one of the most essential qualifications for the successful cultivation of the higher branches of philosophy."

The Study of Mathematics strengthens both the intellect and memory and tends to impart to us an assimilative memory rather than a sensuous one inasmuch as it teaches us to remember things by the aid of the intellect or thinking faculties; and discourages us from memorising a demonstration and the like by endless repetition. It gives us a memory which has brought immense wealth to Professor Loiset. The nature of

the subject admits of no such thing as cramming. We cannot cram Mathematics, whatever we learn of it must be got up intelligently.

It is true that Mathematics at first appears to be a very dry subject and most distasteful; but for that very reason we ought to study it with zest and zeal. In so doing, we shall be stronger in will-power. "Perhaps" says Huxley "the most valuable result of all education is the ability to apply yourself to the thing you have to do when it ought to be done *whether you like it or not*. It is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns thoroughly."

The abstruse nature of the subject compels a student to concentrate his attention. Mathematics is the best cure for mind-wandering. Bacon says—"If a man's wits wander, let him study Mathematics, for in demonstration if his wits be called away ever so little, he must begin again." Now, if on no other account, on account of this grand virtue which it inculcates, *viz.*, concentration of attention we ought to value Mathematics. No one who is

stricken with absent-mindedness can make his mark in any department of human activity.

The path to proficiency in Mathematics is so rough, and so hard an application is necessary that on the way we lose all our roughness and become perfectly smooth and frictionless, as it were, just as the wooden harrow used in this country becomes smooth by passing over the rough and uneven ground turned into clods by the plough.

Now a smooth ball or the like if put in rolling or sliding motion on the College floor will come to rest very long after a rough ball that was put in motion simultaneously with it. So brains that have lost a considerable amount of their friction by working in the rugged field of Mathematics and have now been smoothed down, so to speak, when once put in motion or set to some hard task will, other things being equal, stop or be tired out long after those brains that have not been similarly trained.

Not only does the study of Mathematics thus habituate us to steadfastness and perseverance but it engenders in us a strong inclination to work. It tends to make us bitter

opponents to inaction, it stores in us immense energy. The student of Mathematics being compelled to work very hard and long for the sake of success in his subject, goes on working hard even after this impressed force is withdrawn, being then impelled by the energy accumulated in him just as a railway train continues travelling for a long time even after the steam is shut off. But alas! for the rash youths who no sooner are set free from the great motive power—Mathematics or some other branch of learning—and enter life, than they come to a dead stop on account of the brake of sensual indulgence; or at least get their motion considerably retarded by that brake. . .

Mathematics, startling as it may sound, aids Religion in a most remarkable manner and strengthens the foundation of moral character. Every now and then it puts us in a most humiliating mood, it makes us realize our own incapability, it repeatedly brings us face to face with something which we think we cannot surmount. It makes us humble and meek. It tends to do away with our vanity and self-conceit. It breaks us down and consequently exercises the will of God

on us. "Do you," says Theodore, Monod, a French Divine, "know what is God's chief difficulty with us? It is not the making us, it is the breaking us. It is not the edifying us it is the putting us down. And therefore it is that God's chief instrument for edification is the pick-axe. He must break us down, down, down, and whatever He gives us to do for His service. He will first of all show us that we are not able to do it. O God, take me, break me, and make me." The value of Mathematics in this respect is well pointed out in the following remark by Locke:—"A man in the study of Mathematics will see, that however good he may think his understanding yet in many things and those very visible, it may fail him. This would take off that presumption that most men have of themselves in this part, and they would not be apt to think their minds wanted no help to enlarge them, but there could be nothing added to the acuteness and penetration of their understanding." All this shows that the sharp discipline to which it subjects a man has a wonderful influence in smoothing down his asperities in accustoming him, as a rule, to the habits of patience, perseverance, self-

denial and humility."

"True science," says Huxley, (including Mathematics undoubtedly), "and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect.....by an eminently religious tone of mind.. Truth has yielded rather to their *patience*, their *love*, their *single heartedness* and their self-denial than to their logical acumen."

Issac Todhunter in his Essays on Education says that of all the subjects required for passing University Examinations, Mathematics furnishes the most reliable test of a man's working powers. A student may do remarkably well in the Examination in a language; and yet this may have been owing to his keeping constant company with a man who always speaks that language and is a thorough master of it. A student may distinguish himself in History in some Examination, and yet this may largely be due to

his *passively* hearing other students while they were preparing that subject for their Examination. A man may obtain very high marks in a Practical Science Examination; and yet this may be on account of his having familiarized himself with the Science Apparatus and its use for *amusement's* sake. And so with the other subjects. But a man who excels in Mathematics could not have done so, except by dint of hard labour. He proves himself capable of facing difficulties and doing his duty well, however disagreeable that duty may be.

Nothing particular has as yet been said about "problems" as against "book work" in Mathematics. They are hard nuts to crack for the student. But once cracked they yield an ambrosial kernel; and the student thus derives an exquisite pleasure from the sweets of intellectual conquest. No other branch of knowledge can present a like phenomenon. After a hard problem has been solved, you will often observe the Mathematician's eye brighten, and at length, with a pleasure (of which the ecstasy of Archimedes was but a simple expression) hear him explain, "I have got it, I have got it."

It may not be out of place to say something as to how charming and fascinating this subject has been to some persons or to what extent people of yore have been impressed by its importance. *Plato* loved it to such a degree that the inscription over the entrance to his school ran—"Let none ignorant of Geometry enter my door," and on one occasion an applicant who knew no Geometry is said to have been refused admission. It is related of a Mathematician that while he was absorbed in solving some problem, the besieged city in which his house lay was taken by the enemy, and to the spot where he sat musing, came up with a drawn sword in hand, a soldier who was about to break the slate of his life. The Mathematician who had been quite ignorant of the capture of the city, did not even now, lift up his head and look at the soldier. The astonished soldier shouted at the top of his voice to make the poor victim prepare for death. At this the Mathematician raised his eyes and said: "Wait a moment; I am about to solve it" (the problem). The city was captured by the enemy, but his heart had been captivated by Mathematics.

Sir Isaac Newton, oftentimes, when busy at some Mathematical theorem used to forget taking his meals. I may add two amusing anecdotes—(1) Newton invited a friend to dinner and forgot it. The friend arrived and found the philosopher in a fit of abstraction. Dinner was brought up for one. The friend, without disturbing Newton, sat down and despatched it. Newton, recovering from his reverie looked at the empty dishes and said: "Really-if it wasn't for the proof of the contrary before my eyes I could have sworn I had not yet dined." (2) Once when riding home from Grantham he dismounted to lead his horse up a steep hill, when he turned at the top to remount he found that he had the bridle in his hand while his horse had slipped it and gone away.

Galileo had very long been purposely kept in ignorance of Mathematics but one day, by chance hearing a lecture on Geometry, he was so fascinated by the Science that he thence forward devoted all his spare time to this study, and finally he got leave to discontinue his former studies. He preserved his enthusiasm for the subject in spite of poverty, public ridicule, and persecution.

And so did *Kepler* notwithstanding domestic troubles, poverty and other inconveniences.

Archimedes could not disengage himself from Mathematical dreams even when walking or when bathing as is evidenced by the well-known story which says that *Archimedes* one day while taking his bath was so much elated at the discovery he then made that unable to contain himself he immediately ran almost naked into the street crying Eureka, Eureka "I have found it, I have found it."

It is related of *Eulier* that even in the perusal of Virgil's poetry he met with images that would recall the associations of his more familiar studies, and lead him back from the fairy scenes of fiction to the element more congenial to his nature, of Mathematical abstraction.

Amongst the ancient Hindus, Mathematics was so extensively loved that even their females were well versed in the subject.

Amongst the rich, Mathematics has exercised its sway over Boyle, Cavendish,

Napier, Lord Kelvin. and others. Amongst men of letters Milton, Bacon, Locke, Carlyle-Helps, Froude.....and many others may be counted amongst its fervent admirers, if not votaries.

Perhaps some of you can still see no connection between abstract and practical science, and hold the former in little esteem, despising mental discipline unless you perceive its direct reference to the actual business of life, and so reject Mathematics as of little practical interest, calling it with Alexander Pope as—

“Tricks to show the stretch of human brain,
Mere curious pleasure or ingenious pain.”

Remember, Gentlemen, immediate usefulness alone is a fallacious recommendation for a branch of learning. Don't shun Pure Mathematics on the ground of its *purely speculative character*. “That sound judgment”, says Professor De Morgan in his remarkable introduction to the London edition of Ram Chandra's Maxima and Minima—“that sound judgment which gives men well to know what is best for them as well as that faculty of *invention* which leads to development of resources and to the increase of wealth and

comfort, are both materially advanced, perhaps cannot rapidly be advanced, without a great taste for *pure speculation* among the general mass of the people, down to the lowest of those who can read and write” After giving a most satisfactory proof of the above statement the above-mentioned writer puts the conclusion in the following words:—

“The History of England as well as of other countries has impressed me with a strong conviction that pure speculation is a powerful instrument in the progress of a nation.” Plato advised the Athenians to betake themselves to the study of Mathematics, in order to evade the pestilence incident to the international war which was raging in Greece.”

Mathematics is knowledge and consequently it is power. It is a *weapon*, though a very heavy one. If we cannot wield that weapon, the fault is all our own; because we *could* wield it if we *would*, by dint of patience and perseverance; and once wielded, that weapon is something awful in our hands. Knowledge of Mathematics is like an estate which should be watered and cultivated

laboriously before it yields abundant crops. Many men have reaped rich harvests out of this apparently barren land.

The *processes* of the Differential Calculus seem far remote from the Propositions of Physical Science, yet Newton was led by their aid to found a system of Mechanics equally suited to determine the motion of the stone falling to the ground, or the revolutions of the Planetary bodies. *Conics* is a branch of pure Mathematics dealing with the sections of a cone. It could hardly be imagined as susceptible of any useful or interesting application whatever. But *Kepler* came and he applied it to the motions of heavenly bodies, thus clearing up most intricate difficulties in Astronomy. Moreover the same Conic Section was found to apply to the motion of anything whatever projected here on our own planet; be it a cricket ball, an arrow or a bullet, even our own bodies in the act of jumping. The process of finding the H. C. F. of any two numbers in Algebra has been made use of by Sturm in solving with great ease Equations of any degree whatever. The *Theory of Quadratic Equations* was made use of by our own countryman, Master Ram

Chandra of Delhi, in working out problems of great practical interest in Maxima and Minima. In Trigonometry and Algebra we meet with what are called *Exponential Functions* and *Imaginary* or *Impossible Quantities*. When you first study them, I suppose you will be inclined to say "Of what use in the real world are *Imaginary* quantities, why should we waste our time on *Impossibilities*?" My friends, let me inform you that what you will thus cast off with disdain, has lately been made the corner stone of a new mansion in the world of Science, being developed into Hyperbolic Functions. The symbols e and π , (meaningless to the unthinking student,) represent numbers which enter into analysis from whatever side Science and Art are approached. An anecdote might be quoted for illustration. De Morgan was explaining to an actuary what was the chance that at the end of a given time a certain proportion of some group of people would be alive: and quoted the actuarial formula involving π , which he explained stood for the ratio of the circumference of a circle to its diameter. His acquaintance, who had so far listened with interest, interrupted him and exclaimed,

“My dear friend, that must be a delusion ; what can a circle have to do with the number of people alive at the end of a given time?” Don’t be surprised to know that Ball writes of a distinguished Professor remarking that “it is impossible to conceive of a universe in which e and π should not exist.”

I sympathise with those of you to whom the abstract principles involved in Mathematics appear to have scarcely any use or aim ; but if you continue your inquiries, your mature judgment will *rectify* your first opinion and at length you will find yourselves possessed of, to use the words of Professor Hall, “an instrument of matchless power and of universal application ; a language which nature must hear, and to which she shall always reply.”

Even if the study of Mathematics bear no fruit at all, do not regard your labour spent on it as wasted. Nothing is wasted or lost in nature, matter is indestructible and cannot be lost, energy is indestructible and cannot be lost ; and so I maintain labour is indestructible and cannot be lost. Rivers take away with them a great deal of earth and other substances from the plains, and so far

as we can see the earth carried away is lost, but the same earth collects in the sea; and in course of time forms islands there. The Sun dries up in the summer tanks, pools and lakes, and we think the water is lost; but before autumn is ushered in, the same water comes down again in the form of rains. Similarly kinetic energy is converted into potential energy, thermal energy, electric or any other form of energy, but it is never lost, although it may so appear to us. Just in the same way, rest assured, labour is never lost; it is sometimes changed into experience, at other times it becomes, as it were, stored up for future use; but it is never lost. The labour of Columbus, although it did not bring forth the desired result, was far from being lost; the attempts of Englishmen at finding the North-West passage to India although apparently fruitless, caused the Arctic Ocean to be explored. Similarly attempts at finding the philosopher's stone led to the discovery of the Science of Chemistry. Again attempts at unreal Astrology led to real Astronomy. So, the apparently bootless endeavours of geometricians at the duplication of a cube, the trisection of an angle, and the squaring

of a circle, were the cause of Conic Sections being discovered. The vain struggles and efforts to construct a perpetual motion machine advanced most considerably the Science of Dynamics. The celebrated John Hunter occupied a great deal of his time in studying most carefully the growth of a deer's horn (a sheer waste of time and energy in the opinion of most of us); but this apparently useless knowledge well applied in the case of a dying patient was one of the causes which rendered his name immortal. His labour was not lost and so will not your labour be lost which you devote to the study of Mathematics, but will reproduce itself in other forms of fruitful energy. It is rather sacrilegious to think of lost labour in connection with a subject of which in the words of no less an authority than Helmholtz, we may say. "Of all branches of human knowledge, there is none which, like it, has sprung as a completely armed Minerva from the head of Jupiter; none before whose death-dealing Aegis doubt and inconsistency have so little dared to raise their eyes!"

The vibrations of a lamp suspended from the ceiling taught Galileo how to construct

the first pendulum-clock; a falling apple gave Newton a lesson on the mysteries of the solar system; a boiling kettle instructed George Stephenson how to make the steam engine; a frog's leg twitching when placed in contact with different metals directed Galvani to come to the important results wherein lay the germ of the Electric Telegraph. If apparently insignificant objects could teach such important lessons, will not Mathematics (which means *Knowledge* and *Science* itself) be able to teach you a great deal?

Only a third eye is wanted (an eye in the head or brain; Mahadeva's third eye) to discover the *Parvati* of joy and glory on the mountains of Mathematics. Oh! for the keen penetrating eye to which—

"There are tongues in trees, books in the running brooks,
Sermons in stones and good in everything."

We are reaping abundantly the fruits of the labours of others. We travel by rail, the most desirable kind of conveyance; we get our errands run by electricity harnessed for our sake, we live in comfortable houses, wear the clothes cut and sewn to suit our convenience, get our food cooked and prepared

in such a way as to keep us in good health and many other things we enjoy which have been thought out and worked out for us by others. Let us not forget that we also ought to do something for others in return. We owe a heavy debt to humanity. Let us try to leave the world better than we found it. Let us try to leave some foot-prints on the sands of time. Let us try to dive deep into the Ocean of Science and Mathematics and bring out, if possible, some pearls which may adorn the world.

Then work, work, work with all your heart, with all your might, remembering that work is worship and remembering also that work is life.—

“We live in deeds, not days ;
in thoughts, not breaths ;
in feelings, not in figures
on a dial,

He lives most who thinks most,
feels the noblest acts the best.”

Genuine work will be found to be its own reward. Work is the normal state of man.

HOW TO EXCEL IN MATHEMATICS.

There is no royal road to Mathematics. Mathematicians like poets, cannot be made but they are born. Still I have firm conviction that the following guiding principles and cautions, if strictly observed, shall convert Mathematics from a cold unsociable stranger with knit brows and frowning countenance into a warm-hearted cheerful and loving friend.

1. (a) Never approach Mathematics just after taking heavy meals. Let the food be well digested, and then apply yourself to this subject. Otherwise you will find it a very dry and rather repulsive study and most uninteresting.

(b) In days of hard Mathematical work you ought to take light simple food that you can digest very easily; and be temperate. Don't take *ghlee* in excess. High thinking and plain living should go side by side.

2. (a) Don't attack Mathematical problems or hard pieces of book-work when you are sleepy or when about to go to bed. You

will in that state find them quite invincible and impregnable. Not only will they offer passive resistance, but will then lay you flat down on your bed. Plainly speaking you will in two or three minutes after taking a difficult problem in hand, fall fast asleep. But you may, with advantage, at such a time, revise that part of Mathematics which you are already thoroughly conversant with, or work easy sums and simple riders that require very little mental exertion.

(b) In order to excel in Mathematics you should always give to *sleep* what is its due. We cannot have a clear brain if we do not have enough of sleep. It is said of a great Mathematician, Des Cartes, that on account of his delicate health, he was permitted to lie in bed till late in the mornings; this was a custom which he always followed, and when he visited Pascal in 1647 he told him that the only way to do good work in Mathematics and to preserve his health was never to allow any one to make him get up in the morning before he felt inclined to do so.

3. (a) If, however, circumstances oblige you to study difficult portions of Mathematics or solve hard problems just after

taking meals or just before retiring to bed, you ought to keep standing as you work, or be walking up and down while you think. Otherwise your efficiency of labour will be very small, and laziness will get the upper hand of you.

(b) Never neglect to take bodily exercise. This is a neglect which proves ruinous to most students.

Irregular students waste the greater part of their time in idleness but overwork themselves just before the examination, taking no exercise and setting at nought the laws of health. Thus they succeed very easily in breaking their health though not in passing the examination. Then, is imputed to labour what is brought about in reality by laziness; the charge is laid at the door of hard work whereas it was indolence that impaired their health. Remember it is not labour that kills a student, but it is laziness or neglect of exercise that does so. Workers are sadly wanted in India, but not lazy workers.

4. When you begin a new book, it is advisable first, to go through the book-work of the whole, at the same time doing the easy

sums which come out on the first or at most at the second trial. After thus once passing through the book begin it anew, and omit no example. By adopting this system, you will save a great deal of your time and labour and your work will be most efficient.

5. As far as possible try to do everything with your own unaided efforts. Not only should you try to solve the examples by your own exertions, but try to do the book work also without the aid of the author. Try, as it were, to rediscover everything. This will do you immense good. Read the heading in the case of each Article or the enunciation in the case of each Proposition and then shut your book, and try if you can give your own demonstration. Think over the subject for a time, if your exertions seem to be fruitless, read one or two sentences from the top in that Article or Proposition and then closing the book try to complete the proof; if even then your attempts avail nothing, read one or two sentences from the *bottom* of the same Article or Proposition, and do your best to supply the parts of the proof not seen by you. If, then also you fail, read a little more of the book.

and try to fill up the gap yourself. Thus a part at least of each Article or Proposition must by all means, be drawn out from your own brain, if you want to acquire a sound knowledge of Mathematics. You may, at first read very little by this method, but whatever is not learnt in this way forms but a very poor part of education. By and by your power will increase and this process will no longer be slow. Your progress will, after trying this method for a time, be both rapid and thorough, and you will find yourself quick to perceive and slow to forget. It is to such readers that the Roman proverb applies: "Beware of the man of few books."

"The great danger," says a Mathematician, "which all mathematical students have to guard against is that of learning off book-work without fully mastering the essential points of the methods. Mathematics cannot be crammed. To be able to write out book work faultlessly is not sufficient. The why and wherefore of each step must be fully grasped, and students must not rest content unless they fully understand in every case what is the property to be proved, what known results are assumed and what

methods are to be applied. Otherwise their memory will be unfairly taxed, the work will degenerate into mere drudgery, and all this will be of little avail if the book work so assiduously committed to memory should be set with some triffling alteration—a frequent artifice among examiners for finding out whether candidates *really* know their work.

The solution of easy problems and riders, which is also practically indispensable also depends almost entirely on a thorough knowledge of fundamental principles and methods, and those who do not clearly realise this are too often apt to rush on to results in their answers in the examination, and to use the words “it is obvious” or “evident” to conceal their ignorance of the intermediate steps, which, however, deceives no one but the candidates themselves. On the other hand those who will take the trouble to realize fully the methods of the book-work and the framework of facts on which each Proposition is built up, will possess sufficiently powerful machinery to solve any reasonable problems that may be set.

All that will then be required is *readiness* in applying their knowledge, and this can

only be brought about by frequent practice in working examples.

6. Don't disdain or pass over sums containing easy applications of the formulæ and never be satisfied with *knowing* merely the *way* how to work out a rider; work it out *actually* carry your theory into practice. Never forget the precious maxim—"The way to more light is the faithful *use* of what we have." By so doing you will acquire practice which alone makes us perfect. You know the greater part of your University Examination papers will consist of such easy riders; and even those questions in which brain-work is most prominent, depend not a little for their full and ready solution on practical applications of the formulæ. If you are already practised in that work, you will finish in a very short time the whole of the paper, except those portions which require thinking, and out of the total amount of time allotted having got a great deal at your disposal for thinking only you will most probably succeed in your efforts in this direction too, and thus do the whole of the paper. As it is not enough for a man to know the theory of swimming but he ought to have

practice in that art if he wants to swim across a river; so is *practice* necessary for you if you want to swim across the troublous sea of University Examinations. Simple riders and easy sums are a great recreation to the student of Mathematics.

Most students when asked to work out a sum, sometimes after making a few feeble efforts but frequently before making any give up in despair ejaculating the words.—“It, is very difficult, it will not come out”. But the self-same students after the problem has been explained to them, cannot help uttering—“Oh, it was so easy!” I say, yes, it was so easy, but you could not *get it out* because you did not *enter into it*. You got frightened by the very appearance of the exercise. You had no courage, no strong will, no patience or no Mathematical virtue.

7. Frequently *revise* the portions which you have already read: otherwise your further progress will be very very slow, and you will find yourself no match for the examiners. “Every Mathematical book that is worth anything,” says Professor Chrystal, “must be read backwards. Go on but often return to strengthen your faith. When you come on a

hard or dreary passage pass it over; and come back to it after you have seen its importance or found the need for it further on.

8. In order to attain dexterity in analysis and calculation and become expert in giving ready solutions to problems it is desirable to acquire the habit of performing mathematical investigations, *mentally*. No other discipline is so effectual in strengthening the faculty of attention; it gives a facility of apprehension an accuracy and steadiness to the conceptions, and what is still more valuable, it habituates the mind to arrangements in its reasonings and reflections. To give an illustration of how much it improves the intellectual powers, I may cite the case of Euler, who had always accustomed himself to that exercise; and having practised it with assiduity he is an instance to what an astonishing degree it may be acquired.

"Two of Euler's pupils had calculated a converging series as far as the seventeenth term, but found on comparing, the written results, that they differed one unit at the fiftieth figure; they communicated this difference to their master, who went over the whole calculation by head and his decision

was found to be the true one. For the purpose of exercising his little grandson in the extraction of roots, he has been known to form to himself the table of the first six powers of all numbers from 1 to 100, and to have preserved it actually in his memory."

9. Mathematics requires of us great deal of time and energy; we should be continually working at it. But though it requires our body to be always in motion, ever working, and subject to the laws of Dynamics; it demands our mind to be always at rest, in equilibrium and in a state subject, as it were, to the laws of Statics. A man wanting to excel in Mathematics, should banish care and anxiety from his mind, think of nothing else but his work should have serene and tranquil heart, should allow nothing to disturb his peace and calm of mind. His labour will bear little fruit unless he is able to keep his mind in perfect solitude; which in most cases, will require his body also to be in loneliness.

One lesson, Nature, let me learn of thee.

One lesson which in every wind is blown,

One lesson of two duties kept at one

Though the loud world proclaim their enmity—

Of toil unsever'd from tranquility !

Of labour, that in lasting fruit outgrows
 Far noisier schemes, accomplish'd in repose,
 Too great for haste, too high for rivalry !

Yes, while on earth a thousand discords ring,
 Man's senseless uproar mingling with his toil,
 Still do thy quiet ministers move on.

Their glorious tasks in silence perfecting;
 Still working, blaming still our vain turmoil;
 Labourers that shall not fail, when man is gone.

(*Matthew Arnold.*)

10. A student of Mathematics should always have a humble heart and a *docile* spirit.

Carefully store in every piece of knowledge, gather every bit of Mathematical truth; what, if you can make no immediate use of them and what, if no pleasing result seems likely to spring from them.

" because right is right, to follow right
 Were wisdom in the scorn of consequence."

What a noble spirit of research was betrayed by the great Mathematician when he spoke of himself as having been all his life but "a child gathering pebbles on the sea-shore"—a similitude expressing not only his humility, but alluding likewise to the spirit in which he had pursued his investigations, as having been that not of selection and system-building but of childlike alacrity

in seizing upon whatever contributions of knowledge Nature threw at his feet."

These directions may be summed up in a single one:—Love the subject. (Love conquers all) and try, by every means possible, to keep yourself in a state in which you may be able to concentrate your mind and pay close and undivided attention to the subject. This is a faculty, which if we consider the testimony of Newton sufficient evidence, is the great constituent of inventive power. It is that complete retirement of the mind within itself, during which the senses are locked up; that intense meditation on which no idea can intrude; that firm, straightforward progress of thought, deviating into no irregular sally; that perfect *yoga*, where the mind becomes one with the subject; which can alone place Mathematical subjects in a light sufficiently strong to illuminate them fully and preserve the perceptions of the mind's eye in the right order.

In the end I shall lay before you the secret of success in the study of Mathematics as well as in that of any other undertaking. It is seeking not our own aggrandisement, but the glory of God; it is like the Red Cross

Knight to labour and struggle for the Faerie Queen Gloriana or the Glory of God. It is thus to make our whole life a continuous prayer by our acts. It is to carry into practice the noble advice of Lord Shri Krishna—

" In thy thoughts
Do all thou dost for Me ! Renounce for Me !
Sacrifice heart and mind and will to Me !
Live in the faith of Me !"

Let me close with the following strictly true lines of Shakespeare :—

"Heaven doth with us as we with torches do,
Not light them for ourselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touch'd
But to fine issues ; nor Nature never lends
The smallest scruple of her excellenc, .
But like a thrifty goddess she determines
Herself the glory of a creator,
Both thanks and use."

REPLIES TO CLASS QUESTIONS.

Golden Gate Hall, Sunday, January 25, 1903.

The Immortal in the changeable forms of ladies and gentlemen :—

Q.—Why do young children die ?

(We have no time to deal with these questions in detail, but will simply allude to the answer.)

A.—Here is a book written by somebody. In this book there are many English passages, and besides that, there are sometimes Sanskrit verses or passages quoted, and you know, to write Sanskrit we require a different kind of pen from what we write English with. So when an author writes English, he uses one kind of pen, and he has to change his pen when he writes Sanskrit, and so on. Similarly, so long as you are living in this one worldly body, you make use of this body of yours as you make use of a pen. You keep this body in your hands, you control or possess this body so long as it serves your purpose. When the

body grows old, when it becomes diseased and can serve your purpose no longer, you throw it aside; you take on another body, just as when your clothes become old, you change those old clothes and get others. Now there is nothing so terrible about it, it is quite natural.

Why do children die? Here is one man who has different kinds of desires; there comes a time when those desires of a particular kind are changed and become desires of another or different kind. For instance, a man lives in some city in America for a long time; he reads such literature, pursues such studies that his inner desires and propensities are altered. Suppose, in his heart of hearts, he becomes an Orientalist, a Hindu. He goes on with his American business for some time until there comes a time when all his inner emotions and desires become entirely estranged from his outer desires. He no longer belongs to America; he belongs to India and must be born in India. At the same time he has a strong desire to live in the company of a rich man for whom he had a fancy. This desire which he had

in him of being connected with, say, the Mayor of San Francisco or some other great man, was not so intense as the desire to be born in India. Now this first desire must be fulfilled, and also the second. How is it to be decided? The circumstances are such as will not allow him to be connected with the man for whom he has this great love, and so he dies and is born again as the son of Mayor so and so, or as the son of some great man who attracted him; he is connected with this man who attracted him until this term of residence or connection with this beloved man has expired and he must now be born in India, in order that the other stored-up desires may be realized. That is why children die.

The desire to be connected with this one as the father or mother, is like the one Sanskrit line in a big book written in English characters. So children, who die young, are like lines of reference written in books which are not entirely written in a foreign language.

Q.—Please give the line of demarcation between virtue and vice.

A.—Here is a ladder. If you go up the ladder, that is virtue, and if you go down the ladder, that is vice.

In Mathematics, we come across different co-ordinate axioms. There is no position of an axiom designated as positive or negative by itself. Positive and negative are relative terms.

Similarly according to Vedanta, virtue and vice are relative terms.. There is no point where you can say, here vice stops and virtue begins.

Here is a line whose vertex is X in Mathematics. The motion of a point is called positive if in one direction, and negative if in another or opposite direction; but the same position of the point may be called positive from the stand-point of the negative or negative from the stand-point of the positive or other side. Similarly, if you are making your way onward and upward, if you are approaching nearer the truth by a particular kind of action, then that becomes a virtue. If by some particular kind of action, you are led astray from the truth, then that action is poison to you. If by marriage relation, you are approaching

nearer the Universal Love, the Universal Light which permeates the world, then marriage ties are pious to you; if by marriage relation, you are not approaching near the Universal Love and Light, Oh, then they are poison to you, they are sinful, then marriage ties are a curse to you.

According to Vedanta, everybody has to pass through these animal desires. This is the doctrine of Karma. All people are evolving, progressing on lines of Evolution, going onward and onward.

There are some people who have recently come from the animal body, and stepped into a human body, and they must necessarily have animal desires predominant. They have recently left the bodies of wolves, tigers, dogs, hogs, &c., and must have more of those desires in them. By the Law of Inertia, everybody remains in uniform motion in a straight line so long.

If the Law of Inertia be taken away from this world, the world will be in a state of chaos; if the Law of Inertia be not taken away, those people who have come up from animals, must have that animal nature. We should not blame these people any more.

than we should hate the flowing rivers. We have no right to look down upon them as sinners. We have no right to hate those people whom we call vicious or jealous. We have the right to love these so-called sinners. Jesus says, "Love the sinner." This is what Vedanta shows that there is no earthly reason for them to be slighted. It is natural for them to be sinners.

What is there for these people to aim at by themselves? They must progress. The Law of Inertia is not the only law which governs this world. If they are alive, they must overcome that Inertia.

All force is marked by the change it brings about in the original Inertia. If the original line of motion is not changed, there is no force, no life. Now if these people wished to be called living, they must manifest that living force, must extricate themselves, must change the force in them, and by this changing force or spiritual force, they are to change their natural tendency through and through. Here comes the word '*natural*'. It ought to be explained in as much as this word '*natural*' is the cause of misleading thousands, nay, millions of

people. Under the word '*natural*' all sorts of vices and miseries are entertained and encouraged.

Some people think '*natural*' means all the animal passions and desires which come up in the mind; they say, "Let us loose the horses of our passion; let us give up the reins which keep our true character under control; let us be free, be free" but by this freedom is meant nothing else but wordly animal life.

Here is a toy-car, running at full speed. Withdraw the pulling force, and the car runs on by itself for a distance. Why? Because it is natural for the car to run that way, because the force or its velocity wanted it to go on and on. It is natural; in other words, natural means Inertia, and Inertia wanted the car to run that way. When a stone is projected into the air, it is natural for it to move on and on because of Inertia. There is a child's top turning round and round through its speed or velocity, it is natural for it to turn round and round.

Similarly, you have been running in a particular direction while in the bodies of animals. While in the bodies of animals,

people ran in the direction of gratifying the animal passions, it was natural. Then it was naturally imparted to you and at the same time these acts were quite becoming you, because by these acts and desires you were elevated, those acts and desires were virtues to you, through them you rose above, you gained the required knowledge.

Never call a dog sinful because he does doggish things, nor a hog sinful because he does hoggish things.

When you came into man's body, it was natural for you to go on having animal willing and wishing and desires in the way to which you were habituated while in the bodies of animals. Here is a human body. These acts are brought about naturally, and are due to Inertia in you ; they are due to past natural actions while in the animal bodies. Thus the word '*natural*' means nothing else but Inertia. But Inertia is not a thing which shows or reveals to you your true nature. It reveals the dead elements in you ; it does not reveal the Divinity.

Man is a real man when he conquers and vanquishes this Inertia, when he rises

above it. These animal desires and passions are quite natural for animals and also for some kind of men who have recently stepped into man's body. They may be free to pursue these desire, but after a certain period, they must leave them, must rise above them, and get beyond them.

Just hear a story which will not be out of place. In East India there was a saint Tulsi Das by name,....who was very fond of his wife ; he loved his wife as no other man ever loved before. At one time it happened that his wife had to go to her father's house which was located in another village, some seven or eight miles distant from the village in which the saint lived. The saint could not bear the separation and so he left his house and went in search of her. It was about eleven o'clock at night when he learnt of her departure, and in his desperation he ran from his own house like a mad man. A river separated the two villages and at that time of night, it was very difficult to cross owing to the very rapid current of the river, and besides there was nobody available at that hour. On the bank of the river he found a rotten corpse, and through his mad

love, through his desperation to reach his wife he clasped the corpse tightly and swam across the river, safely reaching the other side. He ran on and on, and when he reached the house where his wife was, he found all the doors closed, he could not gain entrance, nor could he arouse any of the servants or inmates, for they were all sleeping in some of the innermost rooms. Now what was he to do? You know they say if a river is in the way, love crosses it; if mountains are in the way, love climbs them. So on the wings of love he had to reach his wife. While puzzling his brain, he found something dangling from the house and he thought it was a rope; he thought his wife loved him so dearly that she had hung this rope from the house for him to climb up. He was overjoyed. Now, this rope was not a rope but a long snake. He caught hold of the snake and it did not bite him, and by that means he climbed to the upper story of the house and gained entrance to the room in which his wife was lying. She got up and was astonished, and exclaimed, "How did you get here, it is very strange?" He shed tears of joy and said, "It was you yourself, O

blessed one, who made my passage here so easy. Did you not place a kind of canoe by the river for me to cross over, and did you not hang that rope on the wall for me to climb up?" He was crazy, love had made him mad. The wife began to shed tears of pity and joy. She was a learned woman, a goddess of Divine wisdom, and she then said, "O Divine One! sweet one! Had you really entertained the same intense love for the Reality, the Divinity, which keeps up and supports and is embodied in this apparent self, this body of mine, you would have been God; you would have been the greatest prophet in the world; you would have been the greatest sage on the earth; you would have been the worshipped Lord of the whole universe."

When the wife was including the idea of Divinity in him, and was teaching him that she was one with the Divinity, she said, "O dear husband, do you love this body of mine; this body is only transitory, it left your house and came to this house. In the same way, this body may leave this earth to-day or to-morrow: this body may become sick to-day and all its beauty be gone in a second."

Now see, what is it that gives bloom to my cheeks, what is it that lends lusture to my eyes, what is that lends glory to my person, what is it that shines through my eyes, what is that gives this golden colour to my hair, what is it that lends life and light and activity to my senses and my body? See, that which has fascinated you is not this skin, not this body of mine. Mark please, see please, what is it? It is the true Self, the Atma which charms and fascinates and bewitches you. It is the Divinity in me and nothing else; it is God, nothing else; it is that Divinity, that God within me, nothing else. Feel that Divinity, see that Divinity everywhere. Is not that same Divinity, God, present in the stars, does it not look you in the face, in the moon?"

This saint rose above sensuality, above carnal desires, and worldly attachments. This saint, as he was originally extraordinarily in love with one wife, realized that Beloved One, that Divinity everywhere in the world; so much so that this saint, a lover of God, this holy man drunk in Divinity, this pious man while one day walking through the woods approached a

man who held a hatchet in his hand, and was about to cut down a beautiful cypress tree. When the blows of the hatchet fell upon the roots of the beautiful cypress tree the saint was about to faint away. He ran up to the man and cried, "These blows of yours hurt me, they are piercing my bosom; please refrain from doing this." "How is that, saint,?" asked the man. The saint said, "O sir, this cypress, this beautiful tree is my beloved one; in it I see my true Divinity, in it I see God."

Now, God became his bride, his husband his child, his mother, his sister, and everything to him. All his energy, all his love was thrown at the feet of the Divinity, was given to the Divinity, the Truth, and thus the saint said to the man, 'I see my beloved one there, I cannot bear blows on my beloved Divinity.'

One day a man was about to kill a stag or deer, and the holy saint was observing this. He came up and threw his body at the feet of the man who was about to kill the stag. "How is this, saint?" asked the man. He exclaimed, "O, please spare the deer, behold my beloved one looking out through

those beautiful eyes. Oh ! kill this body of mine, sacrifice this body in the name of Divinity, in the name of God, sacrifice my body, I perish not, but spare, O ! spare the beloved one."

All the attractiveness you see in this world is nothing else but the true Divinity, the same which appears to you in the body of a beloved one, puts on a different dress in trees, in mountains and hills. Realize this, for this is how you can rise above all worldly passions and desires. This is the way to make spiritual use of worldly desires and to make use of them for their own sake. You are making spiritual wrecks of yourselves, you are becoming sinners. But if you are raising these worldly desires by using them properly, then these same acts become virtuous.

Q—The theory of Evolution being that we rise from the Imperfect to the Perfect, does it prove transmigration ?

A—As to that, it may be said that this sort of transmigration is from the beginning, extended and not retrograded, even if a man becomes a dog to-morrow. Yesterday's example of a man making himself a

hog is a hypothetical case; only one side was taken up, but when treating of a great question, we should take up all parts.

In teaching Dynamics to students, we take the law of Action and Reaction *per se* by itself, as if other laws were for the time silent; afterwards when we have to teach dynamics further, we have to take up all those laws. So, last night, only one phase was taken up for lack of time. This question wants the other sides to be dwelt on.

A man may try to-day to fall back, nay, may do his best to live the life of a lower animal. He may try to push out of his mind all higher or finer feelings, and if he really succeeds in making a monkey of himself, if he succeeds in making his desires nothing but animal desires, and if he makes an animal of himself, then of course he will be born a monkey in the next incarnation. But man cannot do that. There are other forces which prevent him, other forces which keep him back. Now what are those forces? What are called sorrow, trouble and suffering, are the guaranteed agencies against any falling back. These forces will not allow you to fall down; thus progress

must be made, and thus constant struggle and continuous warfare are necessary.

Similarly Vedanta says, the struggle going on in your bodies, when all these tribulations, anguish, pain, suffering, sorrow anxiety, trouble, chafing and worrying infest your hearts and make fearful warfare in your mind, makes you progress. Through these forces you must go onward, we are assured, and it was shown yesterday that warfare is brought on by a conflict of desires fighting against each other.

Certain circumstances may be pleasure for one man and trouble for another. For instance, if a man drawing \$ 1,000 per month be reduced to a monthly salary or income of \$500, then that \$500 is a source of anguish and trouble. If, on the other hand, a man drawing \$100 per month gets a position which carries with it \$500 monthly, then that position becomes to him a heaven; it is a source of happiness, joy and peace. Similarly, no position by itself can be said to be a good state or a bad plight. All positions by themselves are indefinite, as all acts by themselves are neither sinful nor virtuous. All depend upon your relation to outside

environments and circumstances. If this state is one of advance, you are happy, if it is not a state of advance, then sorrow and pain are yours. So these desires, being of different kinds, bring about your progress, and are not due to or brought over from past incarnations; they are the desires which want you to overcome this Inertia. If Inertia be enforced and spiritual force be weakened, then you suffer. This suffering, this pain is a kind of spiritual remainder, this pain or suffering does, as it were, set you right, it reminds you of your higher nature, and thus cures your spiritual disease. Pain and suffering are blessings of this world; if there were no pain or suffering, there would be no progress. Thus Vedanta says that through this law of suffering, there is no fear of your falling. Think not that you will ever be dragged down, that you will ever fall back.

If you see somebody far ahead of yourself, be not jealous, for you will be there yourself; some day and if you see somebody far below yourself, do not look down upon him, for he will some day be where you are now. Some people are to-day where you were ten births

back and some people are to-day where you will be ten births hence. Thus you must have universal love for all, no looking down upon anything or anybody. Them, who are so high above, envy not, for you will be there in due time.

Thus Vedanta sets matters right through fair understanding.

Q.—If through the law of pain we are compelled to advance, is there any truth in the Law of Heredity? Children suffer from diseases peculiar to their parents; how are we to harmonize this?

A.—You know, it was said yesterday that we are the makers of our own parents. Here is a man who has a particular kind of disease. We will suppose the disease is bad as people call it, although in reality the word bad is indefinite—for everything is God—but here is a man whose disease has been along the line of sensuality, along the line of animal passion, cravings and hungerings. Now this man will select after death, such particular soil, such environments, such circumstances, by which these desires will find fulfilment, these desires will have appeared, will have occurred before their fruits.

By the Law of Spiritual Affinity, he is drawn to such persons, he is born to them, he is now to enter such brain, such physique, such body, as will enable the particular desires in him to be fructified, and thus he comes to such people. Now the Law of Heredity remains true, in as much as it gives him a particular kind of physical instinct, by which he is to execute his own will. Thus, for instance, he says, "I propose, or I have the idea of publishing a book." "Now, if the man wants to publish a book, he must go to a printing firm, they furnish the machinery and the material, etc., they do the work for him. The Law of Heredity is like the printing firm, they give one's desires ready material. Suppose, a man desires to commit murder, another man gives him a dagger. Now this manufacturer of the dagger gives the intended murderer the dagger and he stabs the enemy. Now the fault does not lie with the manufacturer of the dagger or with the man from whom this murderer procured the dagger or means by which his desires were fulfilled. The sin rests on the shoulders of the man who did the stabbing.

The parents have given us this brain,

this body, because we demanded it, we asked for it, got the body we demanded even if it was diseased. Now the question arises. If the man had to get a body in order to fulfil his desires, he ought not to get a body which is diseased. Well, now you know these desires must be fulfilled and at the same time we must give them up ; this is the law. Man is master of his own destiny. It is a matter of choice with you whether you give up your lower desires and take up the higher or not. This pain and suffering are not to take away your freedom, but to increase it. On account of pain and suffering, consciously or unconsciously, we become more wary, more cautious, and thus, of our own free will, we give up the lower desires and take up the higher. Thus pain and suffering do not master us but give us freedom.

Here is a man with lower desires in predominance. These sensual carnal desires had to be fulfilled, at the same time they must be given up ; that is the law. Because this king, this authority in you asked for the gratification and glorification of these desires, they must be satisfied, and at the same time, as these desires are being gratified,

there come pain, sorrow and suffering; this pain and suffering will free you of that weakness. So, not liking the surroundings, which give him a disease or which make him inherit a disease, and while he is hating his surroundings, there is also a hatred for bad character of surroundings, and thus a man by continual buffets from this side and from that side is gradually raised and elevated.

Q.—The explanation with regard to lower desires and diseases, generally considered hereditary, I understand; but for instance, the disease, called Consumption, I don't see wherein desire comes in, unless that disease is a result of our appetite.

A.—Usually the words higher and lower virtue and sin do not explain the whole matter. What are looked upon as good or bad by people in general, are not so according to Vedanta.

According to Vedanta, over-eating and eating that kind of food which causes indigestion in you, which makes you subject to the blues, is the root of all sins. Most sins owe their origin to a little flaw here, through indigestion you lose your temper and become liable to all sorts of sins. According to

Vedanta, anything that retards or checks your supreme happiness or Divine cheerfulness is sin. Thus most of your sins owe their origin specially to your food. Other religionists do not emphasise this point as forcibly as Rama does, but this is a fact. Rama can tell you this not only from his own experience but from the experience of dear friends, that if our stomach is at ease, or if we are in good health, we can control our temper, master our passions, control and master our desires.

Here is an ideally virtuous man to-day who has overcome thousands of temptations, has mastered his passions. Take this man of such sterling character of to-day and if people judge him from to-day's conduct, they might well say, "Oh! he is a Christ." But look at me to-morrow, this same man is liable to be subject to the worst kinds of passion.

People want to run and jump at conclusions. They want to write "Saint" on the forehead of one man, and "Criminal" on the forehead of another; while in fact the one who was a saint yesterday is liable to be a criminal to-morrow and *vice versa*.

In Charles Dickens' novel, *A Tale of Two*

Cities, the characters of Sidney Carlton is depicted as one of the worst characters, but his death is so heroic, so noble, that it blots out all his criminal and sinful nature. The Russian Count Tolstoi has written a novel portraying the character of a lady. All along she is described as a most criminally passionate sort of woman, but her end is so touching that we change our opinion.

Lord Byron was hooted in England, and was not even allowed to pass through the street. The people loathed his presence, but the last scenes of his life were so noble and heroic that the English people began to love him. But it is not always that we end life nobly.

When Lord Bacon made his first speech in the House of Lords, people were wonder-struck and the Press wrote, "He awoke one morning and found himself famous." The same Lord Bacon lived to become abnoxious in the eyes of the people.

Sir Walter Scott, in the first part of his life, was not considered as fine a poet as Lord Byron. He did not make his mark as Poet Laureate, but towards the close of his life, his work was so splendid that he was

called the Prince of novelists.

So Rama tells you, "Believe always in the spiritual powers, in the infinite capability of those with whom you come in contact. Give up judging, never form any particular opinion, never condemn."

Here comes one before you who is a criminal, a felon. Do not go to him with any prejudice, hatred, or enmity in your heart. Approach him with thought of the one potential, infinite power of spirit. Forget not that the same felon of to-day may turn out to be a great hero or a great saint to-morrow. Character is not stealing. Believe only in the Infinite possibilities and capacities of the soul.

Whoever comes to you, receive him as God, and at the same time do not look down upon yourself. If you are in jail to-day, you may be glorified to-morrow.

In the Old Testament, the Samson spoken of there, that same Samson, who brought about the disgrace of his nation could undo his past, could every moment undo the past disgrace, could wipe out all disgrace of the past. Vedanta asks you to believe in Real Spirituality, the Real Divinity, the God in

you. Believe in That, and never accept outside verdicts. They are nothing any more. We can undo them; we can rise above them.

Wherever this spirituality is, all things are, and this spirituality can come anywhere.

Religions misunderstand the morality of the world. The root of all evil they do not strike at. The man who has resisted all temptations to-day, may to-morrow become a murderer, an outcast. This is explained from the stand-point of Karma and also from the standpoint of body.

On the material plane, the explanation of this difference in our character is that when your body is in good health, when your stomach is healthy, then your character is all right, and you can withstand temptations. Tomorrow you may have some disease, some malady; your stomach is not all right and then anything can ruffle, bewilder or disturb you. This is a fact.

It is strange that religionists think it beneath their dignity to take up the subject. Be careful about the food you eat and you will cure your malady.

Overloading the stomach, the use of improper food; is the root of all sin. One who has propensities of this kind is as great a sinner as one who commits any or all of the other seven sins, in the eyes of Vedanta. The love of the stomach brings us to just such bodies, such parents, as have been spoken of, and through suffering we are brought to Divine Truth.

Q.—How is it explained that in a family, say of six children, there is born a saint, a sinner, a healthy or sickly child, etc? How is it that they are all different?

A.—This is how individual births differ. There is one thing in common always. One person is working in a printing firm, another in working in a polishing firm, another in an oil factory, another in a cloth mill, and so on. All these people are following different lines, but they have one thing in common. They all buy cloth from the same shop. So if we have differences in one respect, it does not follow that we should have no points in common.

In all these children, one desire is common, the attachment to their parents. That they have all in common. They were

all attached to that house, that property or to those surroundings, but their other desires were different. So it is that one comes into this world by one road, another comes by another road, but all meet at the crossing; all come by their respective roads, but meet at the same crossing.

Q.—Sometimes people are buried alive. Is it their Karma to have such conditions thrown upon them, or should persons be not buried until all facts as to actual departure of life from the body have been assured beyond all possibility of doubt? What does Vedanta say?

A.—Law of Karma preaches a life of activity, a life of action, and of power. It does not preach predestination, nor idleness, nor laziness. The word Karma means action, energy, life.

Rama has shown that man is the master of his own destiny; that he is under no kind of thralldom or slavery, but that he is the master of his own position. Then why not interfere in such a case. One should do his part in such a case, or in any case, whether the world accepts it or not. Let people be mindful of their duty. If the person knows

such to be true, as above stated, then that person ought to interfere.

Q.—Do we perfect ourselves in the Spirit world when we lay off this body?

A.—According to Vedanta we perfect ourselves in future births. It is the future births, the future lives in which we perfect ourselves. The Spirit worlds will be to us just as dreams are to us every twentyfour hours.

Q.—Can we assist those who have departed spiritually?

A.—Yes, you can. You can assist them by keeping their pictures, or keeping their images before you mentally and then thinking, realizing and feeling that they are Divinity. Just think good thoughts for them, have the best feelings for them, and you can help them and you will help yourself also.

Q.—Do they ever assist us in material affairs?

A.—If in the material world other people can assist you, we might say that the departed also assist you, but according to Vedanta, even in the material world it is you

yourselves who help yourselves, what to say of the departed. It is you yourselves that assist yourselves in the shape of the departed, or in the bodies of the living. Thus Vedanta requires you to seek nothing from outside, to keep your centre within you, and to go about expecting and seeking everything from within. If you deserve, you need not desire; the objects of desire will be brought to you, will come to you. If you make yourselves worthy, help must come to you. Now we come to the question put the other day!

If a man lives in surroundings which, all the time, are making him love East India, which all the time are inspiring him with Indian thoughts, he reads such books, and comes in contact with such persons, as keep East India before him continually. This man, being an American or Englishman, when he dies, will be born in India as the result of his thoughts. Thus he is born in India by his own desires.

Q.—Do men go back to cats and dogs?

A.—Now as cats, dogs and other animals, it depends upon the surroundings in which they are brought. Their future births will depend upon their present surroundings.

There came two men to a sage in India, one of them with the temper of a dog, and the other with the temper of a cat, or you might say, a cat and a dog came to the sage. The dog put this question to the sage, "Sir, sir, here is this cat or this cat-like man. He is very wicked and sly, he is very bad. What will become of him in his next birth?" Afterwards that cat-like man came to the sage and put the same question, "Sir, sir, here is this dog or doggish fellow; he is very bad; he is snarling, barking. What will become of him after death in the next birth?" The sage kept quiet, but after the questions had been repeated very often, he said, "Brothers, it would have been better if you had not put these questions." But they insisted upon a reply. The sage said, "Well, here is this cat the cat keeps company with you, O dog, and he or she is imbibing your habits, is living with you, and is all the time partaking of your character. Well, in his or her next birth, this cat will become a dog. What else can it become?" And as to the dog, well, it is keeping company with you, O cat, and is all the time imbibing your characteristics and sharing your habits. Well in his next

birth, he must become a dog." Now it depends upon who keeps the company of a dog or cat. We need not enter into detail upon this question.

Q.—How long does it take a man to be reborn after death?

A.—One man is doing all sorts of things to-day; he goes to sleep and then he wakes up again next morning. The time of his going to sleep is like death, and the time of his waking up again is like re-birth. Now the time that elapses between the moment that he goes to sleep and the moment he wakes up, is the time which is passed in your heavens, hells, spiritual kingdoms, etc. Now we see that in this world there are some people who sleep only four or five hours; there are some who sleep ten hours, while there are others who sleep eight hours. Children sleep long. Old men do not sleep much. Young men require long sleep. So much depends on different men, upon the stage of their spiritual advancement. As there is no fixed time for your life in this world, some die young, some live thirty years, some live three score and ten, so there is no fixed period for re-birth.

Q.—Can a man realize Vedanta in this age? Can a man living in the twentieth century civilization realize Vedanta? And it was suggested that a man must live this or that in order to realize Vedanta. He must retire into the forests of the Himalayas.

A.—Rama says, 'No, no, you need not retire into the forests.' People say, we haven't got time. Our time is spent in every day vocations, we have to attend to all sorts of business, our relatives and friends take up our time. There is a prayer, "O God, save me from my enemies," but the prayer which the present day man should offer more properly would be, "O God, save me from my friends." Friends rob us of all our time, then follow anxieties.

One word in conclusion. Reading or studying, you know, is of different kinds. Some people study only through the tongue, like parrots; some study through the hands, as shipwrights or artists. Rama does not mean to say that all artists are not Scientists; but we have seen artists who are not Scientists. There are people who can swim across the bay, but who know nothing of Hydrostatics. There are people

who can navigate the air but know nothing of Aeronautics, the Science of the Air. The manufacturers of medicinal articles often know nothing of Chemistry. Now those people who study with their hands are welcome. There are some people who study only with the heart. They are the blessed people of the world. Those who can feel, those who can realize a thing at one glance, those who are clairvoyant, they see every thing, they are welcome too. But if they study through their hearts alone, their training is of no benefit. They must have the intense desire, and at the same time be well cultured in order that their knowledge, their true education may be imparted to others. They are one sided if they only follow the heart. The people who are of the greatest use in this world are those who act through three edges; who have the head, the hand and tongue well trained. These are the highly educated, the really cultivated.

Similarly, Rama wishes you to study and learn this Vedanta, through all the avenues, heart, head, hand, tongue, soul, everything. Let it tingle through your blood, let it course through your veins and

arteries, let it permeate and penetrate your heart, let your brain be steeped with it, let all your being be soaked in it, then you will raise yourself, you will be free from every point of view. Then you will realize your supreme Godhead, your true nature; then you will be perfectly free from every stand-point.

Rama tells you that if you find another difference in this or that body, that if you think a man has not got truly in his heart or hand that which he preaches, that should be nothing to you. Take up the subject for yourself, live the truth in your head, heart, and soul. Live it, you will be the higher, better, grander for it. Rama wishes you to be that and become that.

If Rama have a thousand faults, if he makes a thousand errors or mistakes, what is that to you? Rama is responsible for those errors. Rama gives you the Sublime Truth. Make it your life, and it will bring you happiness; it will place you beyond all doubt.

Suppose Rama does not put into practice what he preaches, it may be that Rama is living in circumstances and environments

which prevent him from so doing; but you can live it, you can experiment with it.

Similary, these Calvins, these Edisons and all the other greater men simply design work with their brains. These models, these designs cannot be made by hand, they require a certain kind of machinery, so they give you the plans. You have the hands, and can manipulate the machinery, you can make the machinery; you may not have the ability or power of bringing forth these designs, but you have the hands to take up the same, and put them into practice.

This is the cause of the trouble of the working classes. They do not take up and put into practice the plans given them.

Similarly, the reasoning of those people is false who say, "We won't accept anything from this teacher because he does not practise what he preaches."

Again, a man sells tonics, milk or sweetmeats. Because he does not take those tonics, because he does not drink milk, because he does not eat sweetmeats, should you not buy of him ?

If a Doctor is sick, Vedanta says you are wrong when you do not take medicine from him, even though he may not be able to prescribe medicine for his own malady. The physician is sick because of some malady. He knows the remedy for the malady from which *you* are suffering, but does not know the remedy for the malady from which *he* is suffering. It may be that he cannot cure himself, but at the same time he can cure you.

Thus Rama says that while conversing with many people both in India and America, he has found that people don't read books until they first know the author. Many say, "O here is an author, he has done this and that scandalous thing and he calls himself God. I don't want to read his book." Rama says, "Brother, brother, be not mistaken, the man may be bad, but judge the truth he gives you, take the truth on its own merits."

In India, water is pumped out of wells by means of Persian wheels, and the water comes out of them and falls into a peculiarly constructed reservoir, and out of this reservoir the water is conducted by means

of small canals into fields. When the water is in the well, alongside it there is no pasture, no verdure, no trees. When the water is in the reservoir, there is still no vegetation. But when the water reaches the field, the soil becomes fertile and rich, and vegetation appears. Thus we should not argue that water cannot make the fields produce vegetation, because there was no vegetation when the water was in the well or the reservoir.

Similarly, Rama tells you that when knowledge comes to you, receive it from any source whatever. Don't say, "If knowledge comes from India, then why are Indians themselves so low in the scale of nature." Judge truth on its own merits. Weigh truth on its own merits. That is the only means of making man happy, the only way to true Bliss, God. It raises you above all anxiety; it uplifts you above all misery. This is the only way, there is no other.

Similarly, Rama tells you that if Christ's character was so noble, do not conclude that Christ's teachings are the whole truth and nothing but the truth. Sometimes we see most beautiful youngmen and in them is

found something very bad. One man's act may be noble, his teachings and writings also; but at the same time, all that comes out of him is not good; his blood or his bones are not good.

Similarly, in reading the Bible, do not apply all that is in it to Christ's teachings. Christ is perfect, his teachings are perfect; but do not attribute to one what belongs to the other, take the book on its own merits. Sir Issac Newton's work, *Principia*, contains numerous mistakes. Now he may have been the best man in his own day, yet judge his books on their own merits.

Similarly, Rama says you have nothing to do with the virtues or vices of Rama. Take the spiritual teaching on its own merits. The teachings of Vedanta raise and elevate you. Rama does not want you to accept the teaching as coming from him, it is for you, it is yours.

Vedanta means no slavery. Buddhism is slavery to Buddha, Mohammedanism is slavery to Mohammed, Zoroastrianism is slavery to Zoroaster, but Vedanta means slavery to no saint. It is Truth, Truth which belongs to every body.

If we sit out in the sun, we do not feel grateful, for the sun is every body's. If Rama sits in the sunshine of Vedanta, you can also sit in that sunshine; it belongs to you just the same as it does to Rama. Truth belongs to you just the same as it belongs to India. Take it, accept it on its own merits; if it is good, keep it; and if it is bad, then kick it out. We bring Vedanta not as Mohammadanism and Christianity have been brought to India, with sword and money. Rama does not bring it that way. Vedanta is yours, take it and practise it.

If a friend sits out in the sunshine and does not enjoy it, that is no reason why you should not enjoy it. Just so with Vedanta. Take it on its own merits; learn it; live it in your character; stand above all personality; stand above all Christs, Buddhas, Mohammeds, or Ramas. Rama says, "Trample this body under your feet. This body I am not, realize that; know that. Know that "I am Reality, know ME and be free." Realize that, chant OM, "I am"—Om, Jehovah, the Christ of Christs, Know ME and I am YOU. Realise this, and you stand above all anxiety. Give up all this stumbling and hurry, and

then rise above all Christs, all Mohammeds, all friends, all that look upon them as fixed guides.

They are variable; all are fickle; know the Supreme Reality, the cause and root of all these shadows. Know that and be free.

OM ! OM !!

INFORMAL TALKS

Q.—Shall we ever have one religion to rule men alike?

A.—Yes and no, both. We cannot have in future religions *ruling* mankind. In future, religion will not rule mankind, nor will mankind belong to religion, but religion will belong to man.

Q.—Will any one religion rule all men alike?

A.—No, no religion will rule men in the future.

Religions, institutions, laws, all these belong to man.

Laws are for me. I was not made for laws and institutions.

There will be in the future a religion which will *serve*, not *rule*, mankind.

As to that term, 'one religion,' Rama says, yes, there will be only 'one religion' to serve mankind. And what religion will that be? Before telling what that religion

will be, Rama says that that religion will have no name.

And what will that be? Rama says it will be Vedanta, the religion of Science. Vedanta is the Universal Religion.

Again, if by the term Religion you mean dogma, something which is registered, something which is fixed and cannot be moved, if religion is taken in that sense, then wake up. Religion in this sense will not exist in the distant future. Lo, to-day there are people who are studying Science, and opening their eyes to what is going on in the higher spheres of knowledge. Free people of this kind are above all creeds and dogmas. True religion is to free us, not to bind us. The object of religion is to make us govern and rule, not to make slaves of us.

Names in religion are working great evil in this world. Take the names Buddhist and Christian; between their views there is a world of difference.

Buddhism split India into four sects. In China, Buddhists are divided into seven sects.

A man says he is a Hindu and he will fight with the Christian or Mohammedan, and why? Simply because he wants to uphold the name Hindu. If you analyse their thoughts, you will find there are thousands of Hindus who in teaching are more Christian than the so-called Christians themselves, and on the other hand, form undue attachment to those who robe themselves with the same name as they have.

Another word about religion in the future. There will be a religion in the future which will be for every body, when Science or the Literature of Vedanta permeates and pervades every home and village. The time is not far distant when Vendanta, the religion of the Universe, will permeate the whole world. But man must rise above the name Vedanta. He must rise above the name Buddhist, in fact he must rise above any and all names.

You hold certain views and there comes along another who thinks the only road to heaven is through his Church. Now it is a question between him and his God. What right have you to interfere? You have no right.

The recognition of the fact that everybody's religion is a question between him and his God, and their recognition of this truth is one of the essential teachings of Vedanta.

Q.—What becomes of the souls of men who take their own lives?

A.—Rama says, every body takes his own life. Everybody who dies commits suicide. What becomes of those who die? Nothing, nothing particular. Similarly, nothing particular becomes of those who are known as suicides. You cannot die until your work in this life is done. How is it that death is brought about?

People through their desires and through their ignorance get themselves entangled in such a way that they wish this body could come to an end. In their heart of hearts, they desire death, and death comes to them. That is the law. By their desires they bring about diseases, and by their own previous desires which begin to bear fruit when on the sick-bed they are reduced to such a condition that they earnestly desire death, and death comes. All are suicides.

Q.—Is it possible to remember past incarnations?

A.—A man remembering or trying to remember past incarnations is like one who has travelled a number of streets and has five more streets to go through. He begins to enquire the name of the street he started from, the names of all the streets he has crossed, where he was 15 minutes ago where he was an hour ago. Is not all that useless labour? Man should look forward. What is the use of looking backward? Go ahead. You have passed through so many incarnations, so many streets; now you have to travel onward. If you go ahead, all right. If you stop, then you are spoiling, you are retarding your progress. Go ahead.

Q.—Is it possible while in the physical body consciously to manifest on the mental plane? Theosophical teachers have told me 'no'.

A.—This question contains many points, but there is no time at present to go into details.

Well, Theosophists are right in saying no. The mental and physical planes go

hand in hand. Mental investigations should be carried on through the mind, but on the other hand we see that on the physical plane, work is done not only by the mind but also by the body. The mind does great many things on the physical plane. Cables, ships, etc., are all manifestations of your mental ideas, but all these material things are brought into physical manifestation through the instrumentality of the body. Tools have to be used to construct ships, to make cables, etc. Is the mind the captain or the tools? The mind is also an instrument, not the agent.

All great ships, great buildings, great works of art, etc., are conceived or planned through the mind and executed by the body.

In order to realize your unity, you must make use of both. Realizing unity and manifesting on the mental plane are different things. To realize your unity, you must spurn the mental as well as the physical plane, both are worlds.

Q.—If God is all-powerful, and we are God, why not hear through the eyes, and see through the ears?

A.—You say my feet, my nose, my eyes, my arms etc. If these are yours, then why do you not see through the ears and hear through the eyes? If God is one and all powerful, let Him do as He pleases.

God manifests Himself on certain planes through the mind and on other planes through the body; He is interspersed throughout the Universe. If He were dependent, He would answer the desires and whims of man.

Because He is not bound by any laws, powers, or whims of men, He does as He pleases.

Rama tells you, you are not the thinking, desiring mind. If you were, then of course you could do as you pleased. If you were, you might have changed the plan of work of the mind to that of the body and *vice versa*, but desiring mind you are not. You are the same God as is doing everything in this world.

Rise above the mind. The mind desires; these desires, cravings you are not.

That which makes the trees grow, that which makes the birds fly, etc; that you are.

God is you, you are God. God is not an attribute of yours.

Q.—Is it necessary to study Rings and Rounds?

A.—So long as you have ignorance in your mind, you will always like to have all kinds of playthings, all kinds of amusements. When you grow up, you will give up your toys. When you get real knowledge, you will give up the playthings of the material world or of the astral world. So long as you have not acquired that, you cannot but amuse yourself with these things.

Knowledge is the burning up of ignorance.

Ignorance and knowledge are the ascent and descent upon the same ladder. Ignorance is coming down the ladder, while knowledge is going up the ladder, the same thing viewed from different standpoints.

Science proves that Light and Darkness are not different, but are one and the same, differing in degree only.

Sit in a dark room. After a time the pupil of the eye dilates and you begin to see, and what was darkness becomes light.

Knowledge and ignorance are not a pair of opposites. The difference lies in degree, not in kind. So long as you are in ignorance, you are on the lower round of the ladder of knowledge. While on the lower rounds you cannot help amusing yourself with *Rings* and *Rounds*; and when you ascend higher and higher, they will be given up.

Q.—In the "Voice of Silence," it is stated, "The Self of matter and the Self of spirit can never meet. One of the twain must disappear. There is no place for both." Does Vedanta hold the same view?

A.—Self of matter and Self of Spirit cannot meet. Rama thinks that the Self of matter and the Self of spirit must have had a different meaning from what is understood.

The Self of matter, which ought to disappear before the Self of spirit is realized, is what Rama has been calling the false ego, the false or apparent self, as shown in the image reflected in the water.

That must disappear before you can realize your unity with God. That is true in that sense. Thinking ignorantly must be

dispelled. This ignorance which identifies you with the body, this little "responsible copy-righting self" is the Self of matter and must be first destroyed or dispelled.

If by the terms 'Self of matter' and 'Self of spirit' it is understood that matter is here and spirit is some-where else, that matter has one self, and spirit has another self, that they are distinct, separate, this is wrong. Matter and spirit have one and the same Self.

Spirit is misunderstood. If by spirit is meant what philosophers call mind, even then mind and matter have not two distinct selves, one and the same they are. The difference is in degree, not in kind.

Science has proved that matter and mind are one and the same. Philosophers show that matter and energy are one and the same.

It was first pointed out by Leibnitz in Europe, although it was known to India 10,000 years ago, that "Atoms are simply centres of force." This theory has been taken up and proved by Science. Lord Calvin, in one of his great papers, has shown by means of mathematical propositions that Matter and Force are the same. How then

can Matter and Spirit be different? But even if he meant Matter and Mind, they are one and the same.

Go to the mountains. On the Himalayas you see magnificent scenery. There is the fragrance of flowers, the singing of birds, the murmur of streams, the sweet sound of the breeze. What are these? Are they not matter? But this matter is being transformed into power, into thought, exhilaration, being changed into God-Consciousness, and converted into music, creating lofty ideas in you. There we see the outside matter transforming itself into thought. What about your great houses, your ships, your cities and towns, men and women? All these were at one time simply mental thoughts. The house was built in the mind first, and constructed afterwards.

In the Himalayas, material objects are changed into Mental Thoughts,—just as water is turned or condensed into aqueous vapour, aqueous vapour into water. What does it prove? That both are the same. Similarly, if *matter* were different from *mind*, then mind would not affect matter, and *vice versa*.

There is a beautiful poem written in the Persian language. The meaning or substance of it is that a drop of water in the shape of a tear fell from the clouds. The tears fell, and when asked, 'why this weeping'; "O, I am such a tiny, puny, insignificant thing. I am so small, oh, too small, and the ocean is so big. I weep at my smallness. It was told, "weep not, do not confine yourself to name and form only, but look within you; see what you are. Are you not water; and what is the ocean? Is it not water too? Don't look upon yourself as being confined in space and time. Look beyond this Space and Time, and see your reality." Things which are equal to the same thing are equal to one another. You become miserable when you confine yourself within time. Lift yourself above all. Not only are matter and spirit the same, but all are the same. True Self is beyond all time. The whole world is within you. Just as in your dreams, you think yourself to be in the woods or forests, in the mountains, by the rivers, they seem to be outside, but all are within you. If they were outside, then the room would be weighed down, and the bed would be wet

with the water you saw.

Similarly, Vedanta says, "All the world is within you; the astral and the psychic worlds are all within you, and you think that you are in them. Just as a lady carrying a mirror on her thumb looks into the mirror and thinks she is in the glass, but it is just the reverse; so, as a matter of fact, the world is in you, and you are not in the world. There are two kinds of talk, talk, from the head, and talk from the heart. Talk from the head can be handled at any time we please. When talk proceeds from the heart, then it becomes different.

There are many kinds of whistles. Some imitate the peacock, others imitate the sound of the cock, others the sound of the pig etc. Whenever you blow these whistles, you can get the sound of a pig or cock at will, but you cannot make the cock, the real peacock or the real pig do your bidding whenever you want them, nor can you make the cock cease his crowing, the pig cease his squeaking, when he is not disposed to do so. He cannot be bound by time or place. In the Himalayas, the song flows and is formed into thought and proceeds no one knows •

where. Is it destroyed? No. Trees will preserve it, rivers will keep it, the earth will hold it; it will be carried through the atmosphere, will traverse the whole universe until it finds a man fit to receive it.

All thought comes direct from God. It does not come from this separate, apparent, responsible, copyrighting ego. It comes when that ego is dispelled.

According to Rama, every book is an inspired book, God's book, not only the Bible but Emerson's books, Darwin's books, Shakespeare's, all are inspired just as much as the Vedas, because they cannot come out until man's little self is put aside.

Q.—Can a married man aspire to realization, can he realize his true Self?

A.—It can be shown that Vedanta is meant more for married men than for the hermits and Sannyasins. It is meant more for the former than for those who live in the Himalayas.

In every family the husband wants to advance the happiness of the wife, and the wife wants to advance the happiness of the

husband, but with their best intentions, what is the result? They both cause the fall of each other. Who is to blame? Is it their best interest to blame? No. It is their ignorance that is to blame. They know not in what lies the good of each other. This is the cause of troubles and miseries.

People think that by catering to or pampering the lower sensual propensities of one another, they are advancing the happiness of each other. When they pamper the vanity of one another, they think that is for good. All this idea of good is based upon ignorance. Such ignorance ought to be removed and then every house will be happy one.

Remember, we cannot change God we cannot alter Nature. The Law of Nature, the Law of Providence is that we shall rise to Self-consciousness. All the follies of the world, all the worldly wisdom of men in this world, is tending to push every one on the right road to this Divinity, to realize his unity and oneness with God. At the bayonet's point every one will have to learn to be a Vedantist.

Vedanta need not bring sword and flames to convince you. All laws of nature are, as it were, the soldiers and the Great Army of God, that are pushing you on the onward march to self-realization. You must come then, you cannot do otherwise.

If you know wherein consists the good of your neighbour, you will be working in accord with the Laws of Nature. Every household, every dingy dungeon will be converted to Him (or into Heaven).

In accordance with the Laws of Nature, real good consists in practically realizing your oneness with God. Your one good lies in your becoming free, and you are free only when you realize yourself to be God alone, the Almighty, the All-powerful, the Infinite. When you feel your oneness with God, the same as you feel, "I am the son of such and such," when you let the tables be turned and feel, feel that Godhead, when that Godhead becomes real to you, when "I am the son of so and so" becomes a dream to you, a thing of the past, that is the goal of Realization.

As to how your miseries and anxieties are tending in the same direction, suffice it

to say that with mathematical certainty it can be brought home to your perception that the plan of nature is that you should lift yourself to that plane of God-consciousness. Suffering consists in your not coming up to that ideal. Come up rise up to that ideal and there is no sin for you, you are above everything. You are the Perfect, Divine, yourself.

Realization cannot be obtained at one jump. Time is necessary. It took millions of years to build this body upto its present stage of evolution.

In past existence, you were at one time existing as a plant, at another time you were a slave in Africa, at another you were manifesting in another race in some other country, and so on up to the present time.

To destroy a house takes time, but it does not take so long to destroy a house as to build it. If you have sufficient gunpowder or dynamite, or if you have sufficient force, you can pull it down. But many have not sufficient gunpowder, so to speak, to blow it up.

Living with your wife and children, if you thoroughly master this philosophy, if you master it even through the human intellect, Venanta says, you are converted, you are free, you will no more suffer transmigration. You will not have to go by the three paths in order to realize the Godhead in this life. In order to have all the pleasures which are promised to those people after death, those who have an intellectual conviction of Vedanta, must throw it into the language of thought and action. They must *live* it and *feel* it.

They say, salvation by acts is prescribed in the Old Testament and salvation by faith in the New Testament. But Heaven, true state of Bliss, is reached by knowledge.

Acts alone cannot bring salvation. Faith in Jesus, the Christ, cannot bring salvation. Salvation is through your own self, and you have to understand your own self; that very moment you are free.

Knowing is of two kinds, through the intellect, and through the feeling.

Knowing the true Self through feeling is knowledge; salvation is by living faith or

living knowledge. This you must have. Run away from it and you are full of despair. You must have it.

What happens in our ordinary households? Husband and wife have to help each other in working out his or her salvation, in acquiring the perfect, the real knowledge of Self. If they keep doing that, if the wife helps the husband in acquiring living faith, living knowledge of Self, she is the Christ or saviour of the husband, and *vice versa*. As it is, the wife becomes the Judas Iscariot of the husband and *vice versa*.

It is your own ignorance that is dragging you down, nothing in the family system drags you down. It is the wrong use of those relations that disturbs you. In the home, the wife is playing the part of Judas Iscariot. She wishes to make her husband sell his true Self, for 30 pieces of silver, she sells her true Self, her Atma, for a few trinkets, a few objects of vanity to adorn her drawing room or herself. So does the husband. The wife is to make the husband independent of her and the husband is to make the wife independent of him. But the husband wants the wife to believe that she

belongs to him, and the wife wants the husband to believe that he belongs to her, and there comes the trouble. She wants to enslave him and he wants to enslave her.

It has been said before that if you tie an ox by a rope and try to hold it by the rope, you not only hold the ox but the ox also holds you. All property, all possessions are bondage.

According to Vedanta, every house can be made a paradise, if instead of this property-rating spirit, there is the spirit of giving and not receiving.

Wife and husband alike should do all in their power to add to the benefit of each other. Demand nothing and expect nothing, then every thing will come to you. You will be filled with Heaven.

You say "Give me this article, bring me such and such a thing." It is brought to you. Let it be taken away from you and you suffer from the desire to have that thing. Desire is a disease; it keeps you in a state of suspense.

Perhaps happiness came to you afterwards, when the object of your desire had

been obtained ; but you had to go through such trying experience of suspense, and after all it was brief.

If you expect nothing and give, you will find happiness in giving. Happiness lies in the object in which it is represented. Do not represent your happiness in receiving, but in giving ; giving always brings happiness.

When you give \$ 50 to your Church, that brings solace to your heart.

Take the position of giver, and you are the personification of happiness.

The secret of happiness in the household is that husband and wife both should occupy the position of giver and not of the expecter. Then both are happy. Now what should be given? Knowledge, as far as lies in his or her power. You are a true husband or wife only when you are doing something in the line which makes the other purer for it. That is the law.

There was in India a king called Shikhardhwaj. He was a great king and mighty monarch. He wanted to realize his God-consciousness ; and in order to do that,

he thought that he ought to give up his family life.

His wife was Chudala (चुडाला). She wanted to teach him, but he would not listen to her, for he thought nothing of her.

He renounced everything, gave up his kingdom, and his wife became the ruler. He then went to the Himalayas, and there he lived about a year or so.

In the meantime the Empress, his wife, thought of a plan to bring him real happiness. So one day she put on the garb of a Sannyasin, and walked up to the cottage where her husband then was. She found him lost in a state of meditation; she remained standing beside him and when he came to his senses, he was filled with joy. Thinking her a great Sannyasin, he showered flowers on her.

She was in a blissful mood. He exclaimed, "I think God has incarnated in you to lift me up." She replied, "Yes yes." He wanted her to teach him and she did so. She said, "O king, if you want to enjoy perfect bliss, you will have to renounce everything." He was surprised, and replied, "I have

renounced my empire, my wife, my children." She said, "You have renounced nothing."

He could not understand, and asked, "Am I not a man of renunciation, have I not given up my empire, my family?" She answered, "No, no, do you not possess something still?" "Yes," he replied, "I possess this cottage, this staff and this water vessel." "Then you are not a man of renunciation," she replied. "So long as you possess any thing, you are possessed by that thing. Action and reaction being opposites, you cannot possess anything without its possessing you." He then burnt the cottage, threw his staff into the river, burnt his water-vessel, and exclaimed, "Now am I not a man of renunciation?" She replied, "Renunciation cannot come from renouncing these objects." She said, "O king, you have burnt the cottage, but do you not still possess three cubits and a half of clay? It was wrong for you to destroy those things, you have gained nothing by it. What you possessed then you still possess, namely, that three cubits and a half of clay, where you lie down." He began to think and determined to burn the

body. He piled up wood and made a great fire, and was about to jump into it, but the wife prevented him and exclaimed, "O king, when your body is burnt, what will be left?" He replied, "Ashes will be left." "Whose ashes?" she asked. He replied, "My ashes." Then she replied. "You must still possess ashes. By burning the body you have not attained renunciation." He began to think and exclaimed, "How can I renounce, what shall I renounce?"

She asked, "Whose body is this?" He answered. "My body." "Well, renounce it." "Whose mind is this?" He answered, "My mind." "Then renounce it." The king was then made to ask questions. He said, "Who am I then? If I am not the mind, I am something else, and if I am not the body, I must be something different." He reflected and the conclusion was that the king realized, "I am the God of gods, the Lord of lords, the Infinite Being, the Supreme Excellence." He realized that, and said that this Supreme Excellence cannot be renounced, though other things may be.

They say that charity begins at home. Renunciation ought to begin with those

things that are nearest and dearest. It is that false ego which I must give up: this idea that "I am doing this", "I am the agent," and "I am the enjoyer," the idea which engenders in this false personality. Take these thoughts in, even though they are not proved. These thoughts must be done away with, "*My* wife," "*my* body," "*my* mind," "*my* children." Unless these ideas are renounced, realization is not attained.

Retire into the jungle and still you are not a man of renunciation, because the thought of making this or that belongs to you, is in your mind. Hermits do not always get rid of this thought; while kings living in royal state do get rid of it sometimes.

The man of renunciation is one who gets rid of this little appropriating self, this little apparent self. Can always a man who is ever conscious of "I am doing this," "I am doing that," "this is mine," &c., be ever called a man of renunciation? No. When he once realizes, and practically feels and knows the Truth, knows that "I am the one Infinite, the Verity," that is, the governing power, ruler and owner of the whole world; when he realizes that, then he is the same as

the stars, the sun and the moon, the air and the water, for all these are his exponents.

The story goes that the wife of this king lived on for sometime, and at one time threw off her yogic garb or powers and made the king believe that she was playing false to him in favour of a former lover of hers, and to his knowledge remained in that state for sometime.

She afterwards came to the king and apologised, and said, "O King, you will please pardon me. I am wicked, and have been false to you. Forgive me, I pray you." The king looked at her and said. "O girl, what is the meaning of these excuses and apologies? Your misconduct would have caused me pain, had I believed in this body, had I been prompted by ignorance, had I believed that I am the owner of this body, and that you belong to me. If I were a victim of that desire, a victim of that idea of the copy-righting spirit, if I had been subject to that malady, I would have been annoyed and deeply grieved, but as it is, I see no husband in my body; I do not hold in my hands any rope; I possess nothing and am possessed by nothing. I find myself the

Infinite. Think, reflect, O girl, you may become pure, but there are other girls in this world who are impure; they are mine also. As the light of the Universe, I am the owner of the whole world; for what shall I chafe, and for what shall I be pleased?"

If a crime is committed by our neighbour, there is no grief, but if a crime is committed by our wife, oh, then you are deeply grieved. This comes through this self-appropriating, copy-righting spirit.

The queen went back to the kingdom and soon returned to the king and exclaimed, "O King, you are a veritable God. What difference does it make where you live? Are the Himalayas more yours than those palaces?" The king replied that he was present everywhere. "All bodies are mine," said he, "this body is not any more mine than other bodies. This body is not present in the eyes of the *Jnani*; it is present only in those who do not know the whole truth."

All this world is created by your own thought. This is as true as mathematical certainty. It is a bold statement, but it is literally true.

They took the king to the throne again. He was living in the midst of all the luxury, in the midst of all these uncertainties, pure, pure, no dupe of the senses, not led by his senses. He ruled for 25 years. What was he? He was neither a king nor a monarch but God Himself. This was renunciation.

To him the pebbles and stones, the thorny roses and velvet cushions, and those silk quilts, those princely, royal, magnificent houses were the same.

People say, "Don't touch this, don't touch that", and in India they say, "Have no attachment, but at the same time have no hatred or jealousy."

Asceticism, in India, is simply a ladder which leads to the realization of Truth. True realization comes when you feel Godhead. Artificial renunciation will not do. You have seen that through his noble queen, the mighty monarch realized Godhead within him. That is the way that married people can and should live together and bring about each other's realization, and make a Heaven of their home.

OM! OM!! OM!!!

REINCARNATION AND FAMILY TIES.

*Lecture delivered at the Academy of Sciences
on December 27, 1902.*

Myself in the form of ladies and gentlemen.

A very wealthy merchant in India was at one time going to give a grand feast to the people living in his city. To grand feasts is often invited a bevy of dancing girls. This custom is now being given up in India, but at the time which Rama speaks of, it was prevalent in full force.

One of the girls began to dance and sing. She sang a song which was awfully lewd, awfully bad, a song which nobody would have enjoyed, and still on that particular occasion, the song sank deep into the hearts of the whole audience. What was the reason? You know, learned men and young gentlemen in India never like such bad and vulgar songs; but on that occasion the song so much insinuated itself into the hearts and souls of the audience that they

were enraptured by it. Months and months after that occasion, most of the learned scholars who had heard that song once, were seen walking through the streets humming it by themselves, and gentlemen were whistling it to themselves. And all of them who had once heard it were loving the song and liking it, were cherishing and nourishing it in their hearts.

Here the question is, in what lay the charm? Ask any one of those people who heard the song in what lies the charm and what is it that makes the song so dear to you? All these will say, the song is so beautiful, oh, the song is so sweet, oh, the song is ennobling, so elevating, the song is very good. But it is not so. The same song was abominable to them before they heard it sung by this dancing girl, but now they like it. This is a mistake. The real charm lay in the tone, the face, the looks, the appearance and the manner of singing employed by the girl. The real charm lay in the girl, and that real charm was transferred to the song.

That is what happens in the world. There comes a teacher who has a very sweet

face, who has got very sweet eyes, who has a beautiful nose. His voice is very clear, and he can throw himself this way and that way. Oh, whatever he says is beautiful, is most attractive; oh, it is so good, it is so charming. That is the mistake made by the world. Nobody examines the truth by itself. Nobody thinks anything of the song. It is the acting or the way of putting things, or it is the manner of speaking, the delivery, it is the charm in the outward things which makes the teaching so attractive, so dear, so lovely to the audience.

The other day a very good friend, a very esteemed hearer was speaking to Rama about a certain Swami, Swami Vivekananda. The question was asked, "Had he not beautiful eyes and nose?" do you attend to the lectures, or do you attend the nose and eyes?

That is the way of the world. The charm lies with most speakers in their way of talking, in their delivery, in their voice and that charm is attributed to the speech. Weigh the things by themselves. Attend more to the real speaker than to the body of the speaker. These words appear to be harsh

and terrible, but Rama is no respecter of persons. Rama respects you, you that are the Truth. Truth is your real Self, and Rama respects you in that sense. Even though you do not like the delivery, even though you do not like the way things are put before you, Rama tells myself in the form of ladies and gentlemen, tells you that if you want true happiness, if you want real peace, you must attend to Rama's speeches, you must attend to Rama's speeches, you must hear these lectures. They bring you joy. Weigh them by themselves. Think of them, meditate upon the words that you hear. When you go home, try to recall them and put them into practice.

Rama wanted to speak on the Vedanta religion, but here are so many questions. These questions have been sent to Rama to be answered. All these questions and any question that can occur to any body on the face of earth will find their answers in the lectures to be delivered in this city. All these questions and all other questions will find their due answers in time, even if no questions are given to Rama, Rama will go on speaking on the subject, taking up

proposition after proposition. All these will be answered first.

To-night, or any single night or afternoon, we cannot answer all these questions. We can have one question on one night and that question can serve as the subject of discourse for that night. This question was the first; so we will take it up.

Before begining, a few words might be spoken about the Bible, the Alkoran, the Vedas, and the Gita. People take these books and believe in them implicitly, because they come from the pen of a man or men whom they like. Christ had a fine character, a beautiful influence, and the accounts given in the Gospel are put into his mouth, therefore we must accept them. Krishna was very good, and had a fine character, and as the Gita comes from his mouth, we must accept it wholly and solely. Buddha was very good, and such a book came from him, we must therefore put implicit faith in it; and stop thinking. We should give up meditation, we should accept the truth because it comes from him. Is not that the same mistake as we made by the hearers and spectators of the dancing girl, mentioned a few minutes before? The

same mistake. His teaching is one thing and his character and the beauty of his life is another. Often it happens that the man was the finest man of his time, but his teachings were imperfect. Upon this fallacy, upon this mistake is founded all the sectarianism of the world. All the religious quarrels and fights of the world were the result of this mistake. You know, Oliver Goldsmith was a man, of whom Doctor Johnson said that he wrote like an angel, and he was an M. D. a doctor of medicine. This Oliver Goldsmith was all right when he ate and when he talked, but when describing the way he ate and talked, he used to say that while eating or talking, he never made the lower jaw move. It is always the upper jaw that moves and not the lower one. He had a great contest with Dr. Johnson on the subject. He was very stubborn in upholding his wrong position. Everybody now-a-days knows that when we talk or eat, it is the lower jaw that always moves, and never the upper one. Of course, when we make the whole head turn, then the upper jaw moves. And yet he maintained that never the lower jaw but the upper jaw moves.

So far as actual life is concerned, he is perfectly right; but his own experience, his own action, his own life he cannot describe. You know, to act is one thing and to know the philosophy of how we act is another thing. Everybody speaks English, but it is very few who know English Grammar. Everybody reasons in some way or other, but it is very few who know the science of reasoning or who have read Deductive or Inductive Logic. Similarly, to live an ideal life is one thing and to be able to tell the philosophy of it, to be able to render reasons for it is quite another. People make this mistake. They transfer the body or the personal character of the teachers to their teachings and become slaves of the teachers. Rama says, beware! beware!

Christ had very few books, and yet all the Masters of arts and Doctors of Divinity rack their brains to interpret what is written in the Gospels. Mohammed spoke beautiful things. Wherefrom did they get all the inspiration, wherefrom did they derive all the information? They got it first-hand from a source which is also within you.

Manu had very few books, but he gave

the Hindus a beautiful work on Law. Homer had very few books, yet he gave you poems which are being translated into every language, the *Illiad* and *Odyssey*. Aristotle was no Master of Arts or Doctor of Divinity, and yet Master of Arts have to read his books.

Wherefrom did Christ and Krishna derive inspiration? From within. If these people could derive their information from within, can't you do that? Certainly, you can. The source, the spring, the fountainhead from which they got their inspiration is within you just the same. If that is the case, why hunger and thirst for the water which has been lying in this world for thousands of years and which has become stale by this time. You can go directly within yourself and drink deep of the nectar. The fountains are within you.

Rama says, Brothers and my own self, those people lived in those days, you live to-day; be not the mummies of thousands of years. Do not put the living into the hands of the dead. The divine manna, the blessed nectar is within you. When you take up the books of the ancients, do not

take them up with the presumption that you should sell yourself to every word that is given in the books. Think yourselves, meditate yourselves. Unless you realize those things into your own practice, unless you try to verify them by your own life, you will not be able understand the meaning of Christ, you will not be able to understand what the Vedas mean, or what the Gita means, or what the Gospels mean. In order to understand Milton, a Milton is required, as the saying runs ; in order to understand Christ, you will have to become a Christ. In order to understand Krishna, you will have to become a Krishna, you will have to become a Buddha in order to understand Buddha. What is the meaning of "become?" Should you be born in India in order to become a Buddha? No, no. Should you be born in Judea in order to become a Christ? No. Should you be born in Arabia in order to become a Mohammed? No. How to become a Buddha, how to become a Christ, how to become a Mohammed? It will be illustrated by this short story.

There was a man who was reading a love poem, a beautiful poem, which described the

love of Laili and Majnun. He admired the hero of the poem, Majnun, so much that he attempted to become Majnun. In order to become Majnun he took a picture which somebody told him was the picture of the heroine of the poem he had been reading. He took up that picture, hugged it, shed tears over it, placed it on his heart, and never parted with it. But you know, artificial love cannot exist long. Here is artificial love. Natural love cannot be imitated, and he was trying to imitate love.

There came up to him a man and told him, "Brother, what are you doing? That is not the way to become Majnun. If you want to become Majnun, you need not take up his lady love, you ought to have the real internal love of Majnun. You do not want the same object of love, you require the same intensity of love. You may have your own object of love, you may choose your own heroine, you may choose your own lady love, but you ought to have the same intensity of feeling and loving which Majnun had. That is the way to become a genuine Majnun."

Similarly, Rama tells you, if you want to become a Christ, a Buddha, a Mohammed,

or a Krishna, you need not imitate the things that they did, you need not imitate the act of their lives, you need not become a slave of the way they themselves behaved. You need not sell your liberty to their deeds and their statements, you will have to realize their character, you will have to realize the intensity of their feelings, you will have to realize the depth of their realization, you will have to realize the deep spirit, the genuine power that they had. If you manifest the same spirit in life, I say, the surroundings and environments that you have got before you now must be changed. What would Christ do if he were born tonight? Would he suffer Himself to be crucified? No. You can be a Christ and yet live. Christ suffered his body to be crucified for his convictions, and Schopenhauer suffered his body to live for his convictions, and to live for your convictions is oftentimes harder than to die for your convictions.

So this introduction is summed up by saying. "Take up everything on its own merits ; do not allow the personality, I say, the life of the prophet to interfere with his teachings. The life and the teaching we

should consider each separately."

Here is the first question : "If reincarnation is a truth, is it not a breaking up of family ties ?" and there is another part of the question—"And will not those who are linked together in this life meet in the spiritual world ?"

This is a beautiful question. We will take it up part by part. "If reincarnation is a truth, is it not the breaking up of family ties ?"

Rama simply wants to know if there are any family ties in this world. Have you any family ties ? A man has a son, a child who lives with his father so long as he is under-age. The child becomes of age, gets a lucrative position and begins to shun his father. Why should the father be benefited by the salary that the son draws ? At once is the tie snapped. The son has a family of his own. It may be that the son moves up to India, Germany, or some other country ; the father moves to some other country. Where is the family tie ?

Yes, there is a family tie, a mere name. I am John Smith ; my father was George

Smith. A name a mere name. What is in a name? Let us see if there be any tie.

A man is born here and a girl is born somewhere else. One is an American, the other is a German; they marry. The family tie of the girl was somewhere; the family tie of the boy was somewhere else, and they married. Oh, where are the old ties gone? Now a new tie is made, and there comes a time when they are divorced. Each marries again. Where are the ties? Could you keep them fixed and stationary? A boy and his sister are born of the same parents, they live together and pass their childhood in the same house, they are tied together; they have a family tie. The boy goes away to Australia and has connections of his own; the sister goes away to France and there she becomes a French woman. Where are the ties? Now the question comes. "If reincarnation is a truth, is it not the breaking up of family ties?" Family ties are not existent in this world. What will it break? It is not the breaking up of family ties, because family ties are nowhere.

But if we suppose that family ties do really exist and we can keep them up for

some time in this life, reincarnation does not break them. Stooping down to the other explanation, reincarnation does not break them up. You say, you have got so many children. Suppose, one of them dies. You want to keep up the family ties, but one is snatched away, the connection is broken even in this world. But some people think that these ties will be mended, the threads that are broken will be again mended in heaven. If they can be mended again in heaven, if they can be mended in some other world, and if you wish that they should be made up again, and these ties should be united again, you need not assume the existance of an imaginary Heaven, of which no Geography tells you, and of which no Science can give you the address. If you wish that your connection with your friends should continue for a longer period, it can go on after death according to the Law of Reincarnation, because, according to it, man is the master of his own destiny. Your personal ties and your personal relations and connections are made by yourself. When you die, if you have a deep affection for somebody, in your next birth, you will

find the same person incarnated in some other body and connected with you. If in your present birth you do not wish to see that person, and you want to have nothing to do with him, according to the Law of Reincarnation, in your next birth you will have nothing to do with him. The Law of Reincarnation does not say that even friends and foes, the people whom you do not wish to come in contact with, and the people whom you desire so earnestly to keep with you, will be forced upon you after death. Vedanta does not say that those whose presence is so terrible to you, will be forced upon you. If a lady is divorced from her husband, and she does not want to see him again, according to the Law of Karma, that husband will not bother her any more. Those whom she wants to see, those with whom she wants to keep connections, she will know in the next birth.

There are a great many misunderstandings connected with this subject. All of them will be taken up one by one. We shall take up the Heaven, as is misunderstood by the people at large in Europe and America. Shall we call it the Cristian Heaven? No.

We shall call it Churchian Heaven. Does not the idea of Heaven involve a contraction in terms? By the word Heaven they understand a place where all of them will sit and live together. Rama asks you to kindly reflect a little, for truth's sake just think a little. Can there be any perfect happiness where you are limited? In limitation can there be any happiness? Impossible, impossible. If your Heaven is to present you with so many rivals, all those that were dead in the past, and those that will die in the future, and all those that are dying to night whether in India, Australia, America, or elsewhere, all these being there, will it give you any happiness? You know Alexander Selkirk could sing,

"I am the monarch of all I survey,
My right there is none to dispute."

When you sit in a car, you wish that you could have the whole car to yourself. If other people come in, you feel disturbed a little. When you are sitting in your room and a visitor comes to you, you tell the servant to say to him, not at home, not at home.

You have a house and property, and

somebody else has a similar house and property, and despite all the teachings of the Gospels and the Vedas you wish that you had more wealth than he. You wish that you had him not as your rival but as your subordinate. Is it not a fact that some Christians, not real Christians, but mis-called Christians, if they have a Buddhist, a Mohammedan, or a Hindu on the same ship with them, loathe his presence? Rama tells of this from experience. They loathe his presence. It mars their happiness, and if in Heaven you have to see around you all sorts of persons, persons who are far superior to you, persons like Christ and Buddha whom you think so far superior to you, you have persons like the saints who are ahead of you, and there are other people who are in advance of you,—will that keep you happy? Can that keep you happy? Just think over it a little, just give it a moment's thought.

Wherever there is difference, there can be no happiness. Impossible, impossible. What is it that mars your cheerfulness? It is the sight of others. Everybody wants to be the only one. Everybody wants to be

unrivalled, one without a second. You can have no happinesses in this kind of Heaven which you have misunderstood to be held out to you by the Bible.

In what way can we interpret the Bible in order that it may have some grain of reason in it? In the Bible we have, "We meet in Heaven." All of us meet in Heaven. We meet our friends in Heaven. What is the meaning of that? What does it really mean? Interpret it rightly, understand it. Don't you know in the same Bible, where it is said that all of us meet in Heaven, in that same New Testament, it is stated, "The kingdom of Heaven is within you. The kingdom of God is within you." The kingdom of God, the real Heaven is *within* you, not *without* you. Do not imagine Heaven without you; don't look for it in the sky, or among the stars. Have a little mercy upon God. If that God lives upon the clouds, the poor fellow will catch cold. Heaven is within you. God is within you. Just see.

Throw yourself into a state of blissful God-consciousness; throw yourself into a state of perfect unity with the Divinity, enter into the state of Nirvan, so to say,

realize that divine blissful state, and you are Heaven itself, not merely *in* Heaven. There you are united with the whole world, there you become one with all the dead and all the living and all the people that are expected to appear on this earth. Heaven is within you, and in this way do we meet in Heaven. *Jivan Mukta*, a man liberated even in this life, is always in Heaven, he is one with all the living and with all the dead. He is one with all that are expected to come into this world in the future. He realizes and feels that all the stars are his own Self, that all the known animals are his own Self. He realizes and feels that he is the true Divinity, the real Being, the true Thing in itself, the Substance, the Unknowable God. He is All, and thus being All, he is in Heaven and in Heaven he meets everybody.

Something very important is going to be told now. People in this world want to meet the objects of their desires, though they crave for them, yet do not get them, How is it that they do not get them, and how can they get them? People become broken-hearted, love-stricken, passion-stricken, desire-

stricken, pine away and waste their time and life and even make a wreck of their life. Why is this so? Because they do not meet in Heaven, that is the sole reason. If you wish that your friends should meet you, O people of the world that are hankering after worldly riches, if you wish that worldly riches should seek you, O men of this world, you are wasting your energy for the sake of your sweethearts. If you wish that instead of your loving them, they should love you with your intensity of love, O, men that want to seek high positions and fail, follow the advice of Rama, for it is the open sesame, it is the only master key which unlocks all the hidden objects of desire. You will have to meet in Heaven and you will have to see that everything seeks you. What is the meaning of meeting in Heaven? So far from there being anything divine in the low and proprietary sense of 'do you love me,' begging love, seeking love, asking love, it is only when you leave me and lose me, by casting yourself on a statement which is higher than both of us, that I draw near and find myself at your side. I am repelled if you fix your eyes on me and demand love.

That is the Law, that is the inevitable, unrelenting, inexorable, unchangeable Law. The very moment that you rise above the desire, the object of desire seeks you; and the very moment that you assume the craving, seeking, asking, begging attitude, you will be repelled; you will not have, you cannot have the object of desire. Rise above the thing, stand above it, and it will seek you. That is the Law. It has been said, "Seek and it shall be given you, knock and it shall be opened unto you." That is misunderstood. Seek and you will never find, knock and it shall never be opened unto you. Is it not so, that when a beggar comes to you, you loathe his sight? Is it not true that poor men are not allowed to walk through the streets, they are sent to jail? Rama visited the jail and the only fault of most of the prisoners was that they were poor, that they were beggars. People say, "Go to the poor-house; we are insulted by your presence." Is it not so?

You want to go to God and go to God in a beggarly spirit, with unclean clothing. Will you be allowed to enter? No. When you go to a king you will have to put on

your nicest dress; when you go to God you will have to put on the dress of desirelessness. If you want to see God, to realize the Kingdom of Heaven, then you will have to put on the clothing of wantlessness. You will have to be above want you will have to be above desire.

"First seek the Kingdom of Heaven and everything else will be added unto you!" That is the Law.

The Law of Karma says that man is the master of his own destiny. We make our own environments and circumstances. Every child is the father of his father; every daughter is the mother of her mother. These statements seem to be paradoxical; they appear to be preposterous; oh, but they are the whole truth and nothing but the truth.

According to the Law of Karma, (Rama is not going to enter into the Law of Karma, but only one part which concerns the subject in hand), when you desire things, so long as you go on craving and yearning for them, they are denied unto you. But after a period of craving and yearning, after a period of desiring, willing and wishing, there comes a

time when you become tired of that willing, wishing and desiring, and you turn your back to it, and become disgusted and hopeless. *Then* it is brought to you. That is the Law of Karma.

You know that in order that a man may make progress, he will have to raise one step and bring the other down, lift one foot and drop the other. Similarly, in order that the Law of Karma may reign, in order that your desires may be fulfilled and realized, there must come a period when you rise above the desires, when you give up the desire; and thus it is by keeping off the wish and giving up the wish that the wish is satisfied. Usually, the writers on the Law of Karma lay all the stress upon the positive side and ignore the negative side of the question. Rama tells you that all your wishes must be fulfilled; all your desires must be fructified. Everything that you long for must be brought before you, but there is one condition. Before it is realized, there must come upon you a state where you give up the desire, and when you give up the desire, then will the desire be satisfied. Rama thinks that this part is not understood

by each and all, and the reason is, they have not heard the previous lectures delivered by Rama at the Hermetic Brotherhood in Van-ness Avenue. Well, if you do not understand it now, it will be taken up at some other time.

One thing more. The majority of people wish to keep up there ties, their relations, to unite and perpetuate their connections. Let it be cried out at the top of the voice, let it be proclaimed everywhere that it is a mad idea to wish to continue and perpetuate your worldly relations, your earthly connections. You cannot, cannot. It is hoping against hope; a forlorn hope. You cannot perpetuate your earthly connections and worldly ties. You cannot continue anything worldly. Cannot, cannot. Let it penetrate your hearts, let it sink deep into your souls that it is a sad thought, a mad idea to try to perpetuate any worldly ties or relations. Rama repeats it, repeats it, brother, that you cannot do so. Nothing in this world is permanent; nothing in this world is eternal. The only thing permanent is the Divinity within you, the God that you are, the Reality that you are. This body cannot be perpetuated, this little

body cannot be made to last for ever. Even if you live for five billions of years, still there is death. The Sun dies one day, the Earth dies, the stars die that means change. All these undergo a change, cannot be perpetuated, just as your body is undergoing a change every second. After seven years it is entirely renewed, it becomes a new body altogether.

Similarly, your connections, your ties go on changing, changing, they cannot be perpetuated. Give up attachment in that direction, if you have any.

Rivers may flow uphill,
 wind may blow downward,
 Fire may emit cold rays,
 the sun may shed darkness,

but this law of the impermanence of worldly relations, worldly connections, cannot be frustrated or foiled. That is the Law. If you think otherwise, you are mistaken. Just as in a river, logs of wood come floating on the surface, one log comes from one side, another from some other side. They meet for a moment, they remain in contact for a second, and they are destined to part again. A strong wave comes and separates them. It may be that these logs of wood, that are adrift on

the river, may meet again, but they will have to separate again sometime. Just as in your life, in your every-day life, father and mother, brothers and sisters live together, but in every 24 hours they part, they separate. Many a time they meet again for a few minutes; then they separate into their separate rooms or offices. Just as you observe on a smaller scale in every household, in every domestic circle, the same is the case on a large scale with your relations, connections and distant friends. You cannot remain together for ever and ever. If it is the case, why play the child's part? Why not be more concerned with what lasts for ever, what is permanent and eternal? Why not care more for That than for the fleeting relations? Why not think more of the eternal, permanent Reality with which you cannot part, why not try to secure and realize That? And why try to sacrifice the permanent Reality, the real Eternity, why sacrifice. That for fleeting, impermanent relations?

There was a newly married girl in India. She was sitting with her sister-in-law and with her mother-in-law. They were having

a very pleasant chat. The husband of this new bride was away from the scene. He was absent. Then the sister-in-law of this new bride passed some remarks against the husband of this girl. They made some statements which depreciated the husband of the new bride. Rama was present. Rama heard these sweet words from the lips of this bride. She said, "For your sake, for your sake, for you who have to live with him for a few days only, you that have to pass with him a week or so, for your sake, I will not play the child's part to break with the bridegroom with whom I have to spend my whole life."

Have as much wisdom as that bride had, as that lady had. All these worldly ties, worldly relations, worldly connections will not last for ever. You have to spend your whole life with the true Self, that is eternal, you cannot break with It. For the sake of this fleeting present, you should not break with the true Self. Why do you sell yourself? Why do you live the life which belittles you? Why do you not realize the God within, why do you break with the true Self? Have enough wisdom.

To Lord Buddha came a man who asked

him to go to his father's cabin. You know, the same Lord Buddha, who was a prince, an emperor, was a mendicant at one time, he gave up everything and became a mendicant. As a mendicant he went from place to place, not asking or begging for anything. If anybody threw anything into the bowl, which he carried in his hand, well and good, otherwise he did not care a straw for the body for this worldly life. He went into his father's kingdom and there he was walking through the streets in the beggar's dress, in the mendicant's garb. It is a misnomer to call him a mendicant, it is no mendicancy, no beggary, it is kinghood, it is majesty. He does not seek anything, he does not ask for anything. What if he perishes? Let him perish; it matters not. He does not come to you to ask for food or clothing, not at all.

He was walking through the streets in that garb, and his father heard about it, came up to him, shed bitter tears and said, "Son, dear prince, I never did this, I never took this dress that you wear; my father, that is to say, your grand father never had this mendicant's dress, your great-grandfather never walked as a mendicant through

the streets. We have been kings, you belong to a royal family, and why is it that you are this day bringing disgrace and shame to the whole family by adopting the mendicant's garb? Do not do that, please, do not do that, please. Keep my honour."

Smilingly the Buddha replied, smilingly did he say, "Sir, sir, the family to which I belong, I look behind. I look behind to my previous births, and I see that the family to which I belong has been all along a family of mendicants, and it is illustrated in this way.

Here is one street and there comes another street. Buddha says, "Sir, you have been coming from your births in that line, I have been coming in this line, and in this birth, we have met on the crossing. Now I have to go my way and you have to go your way."

Where are the ties? Whert are the connections? You say that you have got your children. You will excuse Rama if he says such things as are looked upon as indecent by the civilization of this country. You say these children are yours, you say here is my son, the flesh of my flesh, the

blood of my blood, the bone of my bone, the muscle of my muscle. Oh, here is my self, here is my son, oh dear little son, sweet little child. And you hug him to your breast; you keep him close to yourself, but just examine your philosophy. That child is yours and you want to see that tie perpetuated, to see that tie continued. Will you for truth's sake answer, if the child is your son and you are to keep up your connection with the child on the ground that the child is born of your body, what about the lice? Are they not born of your body? Are they not the children of your sweat? Are they not the blood of your blood, is not their blood all taken from you? Is not the whole life your life? Just answer. What injustice it is to kill some kind of children, how unreasonable it is to destroy one kind of children and to caress and shower all your love on the other kind. Look at your logic. Rama does not mean that you should be cruel to your children, that you should not look after their needs, far from it. Rama preaches that you should look upon the whole world as yourself, and your own children, why should they be

excepted? Do no misinterpret Rama. What Rama says is, "Do not allow your family ties to retard your progress. Do not allow your family connections to stand in your way. Do not allow them to hinder you from making onward advance. Allow them not to hinder you."

When this body, your own self, which you call Rama, took up the order of Swami, gave up family connections and worldly position, there came some people and said, 'Sir, sir, how is it that you have disregarded the claims of your wife, children, relatives and the students who were looking to you for help and aid, why have you utterly disregarded their claims?' This was the question put. Rama says, "Who is your neighbour?" Just see. The man who put that question to Rama was a fellow Professor in the College. To him Rama said, "You are a Professor, you lecture on Philosophy in the College, in the University, and now can you tell whether your wife and children also have got the same learning as you have? Can you tell whether your auntie or grandmamma possess the same learning as you do? Do your cousins possess the same

knowledge?" He said, "No, I am a Professor." Rama said, "How is it that you come to the University and lecture, but you do not lecture to your little children, your wife and your servants? Why do you not lecture to your grandmamma and to your cousins and to your auntie? How is it? And he said that they could not understand him, and then it was explained to the man as follows:—

Look here. These are not your neighbours; these servants, this grandmamma, wife, children, and even your dogs, they are not your neighbours. Even though the dog is your constant companion, never leaves you, and is your greatest companion in the eyes of the ignorant, still you know that the dog, the servants, and the ignorant auntie and grandmamma are not your neighbours. Who are you? You are not the body, you are the true Self, but you do not admit that, being a European philosopher. You are the mind; your neighbours are those that dwell constantly with you on the same meridian where your mind lives. All the students, the Masters of Art, the Bachelors of Art, all these in their parlor, in their reading room,

pore over the same books, they keep pondering over the same subject, reading the same thing as you read. Your mind dwells upon the same subjects as theirs, and they are your neighbours. When you are in your reading room, people say that he is in the reading room. Upon your honour, say whether you are in the reading room or whether you are in your thoughts. You do not live in the reading room, even though the dog is seated on your lap, even though your children come into the room, they are nothing to you, you are there in the philosophical plane, and on that height your neighbours are the students who are reading the same subject in their own homes. These are your neighbours, your nearest neighbours, and thus can you extend your helping hand to the students more than to your auntie and grandmamma and dog and servants, who are not your neighbours. Your neighbour is he who lives nearer to your spirit, he who lives on the same plane where you live. Your neighbour is not he who lives in the same house; rats and flies live in the same house; dogs and cats live in the same house.

Tell me, Professor, if you had any thing

to do with it, where would you be born. Would you be born in the family of the same ignorant grandmamma or auntie? No, no. You would be born in the family where the people are of the same mind with you, where the people are such that give you congenial surroundings and environments. You will be born there. You will be born in a different family, in a family which is nearest to you. There you are all the time changing your family connections. What is the meaning of Love? Love simply means that you feel the same way as another does. Nothing more. You love man; his pleasures, his pains are identical with yours. The same objects which pain you, the same objects which please you please him, the same objects which bring delight to you bring delight to him. That is love. You love him. You do not love a man for his own sake, you love your own Self in him, nothing else. You can love only your own Self. There is a man X, and here is man Y, and there is a man Z, or, as in Chemistry we have a formula of this kind:—X has got something in common with Y and it has something in common with Z, or X has got

more in common with Z than Y, so X will be attracted more to Z than Y.

Thus are your family ties broken and re-broken and re-united. Thus Love simply means recognising something of your self in some other person. Let a man be wholly and solely your counterpart, and you are all love.

This brings us to another subject which Rama will not take up to-night. It is a very important subject. The subject is fearlessness. How is fear created, what is the cause of fear? It will be shown that this very attachment, this very desire to perpetuate your ties and relations, is the source of all fear. People say, do not fear, do not fear. How illogical they are! As if fear were in your power and not over you. A remedy for fear will be given, but Rama leaves that subject, it will be taken up again.

A poem which is a translation of one of the *Upanishads* is going to be recited, and then *bus*. Rama wishes you to learn at least one word of Hindustani. The translation is not perfect, the translation is not good and still it will convey some idea.

The untouched soul, greater than all the
Worlds, (because the worlds by it exist),
Smaller than subtle ties of things minutest,
Last of ultimatest,
Sits in the very heart of all that lives,
Resting, it ranges everywhere ! Asleep
It roams the world, unsleeping ; How can one
Behold divinest spirit, as it is
Glad beyond joy existing outside life.
Beholding it in bodies, bodiless,
Amid impermanency permanent,
Embracing all things, yet in the midst of all,
The mind enlightened casts its grief away.

OM ! OM !

INFORMAL TALKS.

*Golden Gate Hall, San Francisco, January 22,
1903.*

Question—What does the Swami mean by saying “we shall be free”?

Answer—Really the expression—we shall be free—is strictly speaking erroneous. It is not as to our becoming free, for we are free at this very moment; we are free from the very beginning; we never were in slavery or bondage. So to say—we shall be free—is strictly speaking erroneous. In common parlance, as the expression is used, it is intended to be understood as knowledge, or the receiving of knowledge. You know that the thralldom of slavery, from which people of this world are released or uplifted, is no real thralldom, no real slavery or bondage. It is only the result of wrong thought, ignorance, and the consumption of false knowledge. There is no real slavery or bondage; and the acquisition of true knowledge, the realisation of the true Self or Atman at once

sets you free, free through all eternity. That freedom was never lost. So you have not to think of your freedom as expressed in the future, but of freedom which has been yours always, which is your birthright, which is your own nature.

A man had a precious, long necklace round his neck, and at one time he forgot everything about it. He was much grieved at not finding the necklace round his neck, and he went groping about in search of it, but could not get it. Some one told him the necklace was with him, and he was very happy. Now the necklace was not found in the strict sense of the word, for in reality it was there all the time ; it was not lost but was forgotten. Similarly, your real Atman, the " I am," has always been the same yesterday, to-day, and for ever ; but the mind, the intellect is to overcome ignorance. When the mind believes that the precious necklace is got, in this sense we might say that you regain your freedom. You have found or obtained your lovely necklace which was, strictly speaking, never lost.

Question—Do we continue our individuality of the soul ?

Answer—Well, as to that, you know the answer will depend upon the meaning of the word “soul.” The soul taken in the sense of the Atman, was never born and it never dies. There is no death or birth, therefore, no possibility of continuity. If you understand “soul” as the transmigrating body, the subtle body, then there is a continuity of life.

Yajnavalka had two wives, Maitreyi and Katyayani. He was a very rich man; he was the preceptor of one of the richest princes of India. At that time he wanted to divide his property between the two wives and retire to the forest. Maitreyi declined to accept her portion, saying if this led to immortality, her husband would not give it up.

You see that in the heart of Maitreyi the idea arose how it was that her beloved husband, one of the richest men in all India, was going to give up all this wealth and adopt another kind of life. Surely no one ever leaves one kind of life for another unless there is more joy, more pleasure in the new life than in the old one. This showed that for her husband the kind of life he wanted to adopt was more pleasant and enjoyable than the kind of life he then lived.

She reflected and asked her husband, "Is there more joy in spiritual wealth than in worldly wealth, or it is otherwise?"

Yajnavalka replied, "The life of rich people is what it is, but in such life there is no real joy, no real happiness, no true freedom." Then Maitreyi said, "What is it, the possession of which makes you altogether free, which makes you free from worldly greed and avarice? Explain to me this nectar of life, I want it."

All his wealth and property were made over to Katyayani, and this wife, Maitreyi, got all his spiritual wealth. What was that spiritual wealth?

न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः
प्रियो भवति ।

न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय
जाया प्रिया भवति ॥

. Brihadaranysk Upanishad-

This passage has many meanings. Max Muller translates it one way and many Hindus another way. Both the translations are right.

According to one interpretation, "the cause of the husband being dear is not that he has some good attributes, or that there is

anything particularly love in him but he is dear because he serves as a mirror to the lady. As we see our own selves reflected in the mirror, so does the wife see her own self in the mirror of her husband, and that is why her husband is dear. ”

The other meaning is that “The wife loves the husband not for husband’s sake, but she ought to see the true Reality, God, the true Divinity in the husband. ”

You know that if love is not reciprocated, then nobody loves. This shows that we love only ourselves as reflected in others. We want to see our true Self, the God within, and we never love anything for its own sake.

Here is an idea. Examine it, scrutinize it, and it will be that it is the true Self, which is the cause of things being dear. All the sweetness is in the true Self within you; do not make a wrong use of those feelings. Let not the ladder which was intended to raise you, to elevate you become the cause of your fall or descent into misery and ignorance. Examine this matter and you will see where the true sweetness, the real joy, the real happiness lies. You will see that it is only in your own Self, the true Atman, God. See

that and be free. Know that and rise above all worldly desires. Lift yourself, raise yourself above all these low, petty desires. Become one with Divinity.

न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय
पुत्राः प्रिया भवन्ति ।

Bṛihadaranyak Upanishad.

Verily, not for the son's sake, the sons are dear, but for the sake of the Self (Atman) are dear the sons. "

"Sons are dear for the sake of the true Self, the true Atman." When your sons turn against you, you are troubled, you turn them out, you send them away from you. O, then you see for whose sake the sons were dear.

For instance, you require some clothes for your son. You are very fond of clothes ; and they are dear to you not for their own sake but for the son's sake. The son is dearer than the clothes. Here we see that the son is held dear for his own true Self, the Atman. The Atman, the true Self, must contain more happiness, more bliss than the son.

न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय
वित्तं प्रियं भवति ॥ ५ ॥

Bṛihadaranyak Up. ii Chapter, 4 Brahman.

“ Verily, not for the sake of property is property dear, but for the sake of the Self is property dear.”

You pray to this God and to that God, and say, “ O God, Thou art so sublime, Thou art so lovely, Thou art so kind and loving, Thou dost everything, “ and so on. Why do you do this ? Because God looks after your wants, because God serves your Self, the real, true Self in you. God is dear for the sake of the true Self, and not for His own sake. Mark this. The true Self is the source of all pleasure, joy, happiness and bliss. Realize that and know that. •

In an Indian puppet-show, there is a man who sits behind the curtain and keeps in his hand a number of fine wires which are connected with the gross bodies of the puppets. People, who come to see the puppet-show, do not see the fine wires, nor do they see the man behind the curtain who pulls them. Similarly, in this world, all these gross bodies are like the gross puppets. Ordinary people look upon these gross bodies as real doers, as free workers and agents, and explain things from the apparent personal relative self. They look upon the body as the free

agent ; and if their friends or relatives do things to serve them well, then are they pleased. But if the friends or relatives do things otherwise, then, on the contrary, displeasure, hatred, discord, inharmony and disappointment ensue, and instead of loving the friends or relatives you hate them. This is one class of people. There is another class, a higher class, which makes much of the thread, the fine wire. These people are more intelligent, more philosophical, more spiritual ; these people attribute all the importance to the fine thread, to the fine wire. They look upon the true cause as disembodied free atterm or spirit, spirits of another world, and not Spirit in the sense of or indentical with the Atman, but as indentical with the subtle body.

These people are right so far as they go. They see a cause and an effect. They see the fine wire and the effect upon the gross body ; but we see that, in relation to the man, the power, the reality or being behind the curtain, the real power drawing these fine threads or wires, in fact all forms of feeling, energy are controlled by that indescribable force, the Atman, which is not limited by

cause, space, or time. This is the real Immortality, the real Pleasure, Happiness, Bliss, Joy, that is everything. That is the Atman.

All these disturbances show that all these worldly relations and connections of the people are, as it were, lessons to mankind ; they are a kind of training for the people. The next large stage to which your worldly relations and connections lure you, is the realization of the true Self, which is the Wire-puller, the Being behind the scenes. These disturbances show you that you must realize your Self, you must feel the reality of the true Self, which is behind all, which governs and controls the mind as well as the body of man. The minds as well as the bodies of the people are under the control of this supreme Power, this real Love, this sublime Truth.

Thus it is to be seen and understood that, when you perceive a friend, you perceive the true Self behind. When you hear him talk, the hearing is controlled by the true Self behind. When you mark the force of a friend, you mark the Divinity behind. When you become alive to this power, then you are not deceived, you are not troubled, you are not

disturbed. Just as people look at the gross puppets, they know that the true Self is the power behind it all.

Look at the power behind the actions of people. Realize that, and know that you are the same. Know that with the same intensity with which you know form and colour.

ब्रह्म तं परादाद्, योऽन्यत्रात्मनो ब्रह्म वेद ।
 क्षत्र तं परादाद्, योऽन्यत्रात्मनः क्षत्रं वेद ।
 लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान् वेद ।
 देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद ।
 भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद ।
 सर्वं तं परादाद्, योऽन्यत्रात्मनः सर्वं वेद ।
 इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः ,
 इमानि भूतानि, इदं सर्वं, यदयमात्मा ६ ॥

Bṛihadaranyak Upanishad, ii Chapter, iv Brahman

“ Whosoever looked for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Whosoever looked for the Kshatra-class elsewhere than in the Self, was abandoned by the Kshatra-class. Whosoever looked for the Devas elsewhere in the Self, was abandoned by the Devas. Whosoever looked for the Devas elsewhere than in the Self, was abandoned by the Devas. Whosoever looked for the creatures elsewhere than in Self, was abandoned by the creatures.

Whosoever looked for anything elsewhere than in the Self, was abandoned by that thing. This Brahman-class, this Kshatra-class, these worlds, these Devas, these creatures, this everything, all is that Self."

Here is Divinity explained in clear and lucid language.

Let it sink into your hearts, and you will realize that you are free; you will regain your birthright.

"This Brahman-class, the Vedas all is that Self."

Here is the Divine Law. If you begin to depend or rely upon a material object for its own sake, the Law and the Vedas say that you must be foiled. You must be above all the objects of your desire. This is the Law. When you appear before a great person, a mighty ruler, and you begin to depend and rely upon his body or his personality, the Vedas say that you are then leaning against a very frail reed and you will fall. You commit a sin, for you make more of his body than of his true Reality or Divinity. You set up false forms or rings instead of the real ones. You are giving the lie to the Divinity within, to the Reality within. You are

committing idolatry, you are worshipping the form of the body, your worship is the worship of the image, and not that of Divinity or God, and the consequence is you must suffer privation and pain. This is the Law. The Vedas say that when you go forth in the business world, when you go about your worldly business, look for the Atman, the Divinity within. Worldly business with people ought to be regarded as of secondary importance; it should be looked upon as a mere dream, and not of the same importance as the underlying truth, the Reality. Feel that the Reality is more than the personality. The picture of a friend is valued or loved, not because of itself but because of the friend. The friend is dearer than the picture. In connection with the objects, the Reality should be perceived more than the object itself. Then worldly relations and worldly business will go on softly, smoothly, unruffled; otherwise there will be friction, worry, trouble. That is the Law.

We shall here relate a story:—

There was once a crazy woman living in a small village. She had a cock with her. The people of the village used to tease her,

and called her names and caused her much annoyance and trouble. She said to the people of the village living near her, "You tease me, you worry and bother me so much. Now, look here, I'll wreak vengeance on you." At first the people paid no heed to her. She cried "Beware, O villagers, beware, I shall be very hard on you." They asked her what she was going to do, and she said, I will not allow the sun to rise in this village." They asked her how she would do that, and she replied, "The sun rises when my cock crows. If you go on troubling me, I shall take my cock to another village and then the sun will not rise on this village."

It is true that, when the cock crew, the sun rose, but the crowing of the cock was not the cause of rising of the sun, O no. Well, she left the village and went to another; she was very much troubled. The cock crew in the village where she went, and the sun rose on that village; but it also rose on the village which had been forsaken by her. Similarly, the crowing of the cock is the craving and yearning nature of your desires. Your desires are like the crowing of the cock, and the coming up of the objects of desires before

you is like the rising of the sun. The cravings and yearnings for the objects of desires are brought about, governed, controlled, and ruled by the One Sun or the Infinite or the Self. It is the true Self, the governing Sun, which is bringing about morning or evening, day or night. All worldly affairs are governed and controlled by this true Self, Infinity. It penetrates the senses. The wire-puller is controlled by that Sun of suns, that Light of lights. Remember that.

People usually attribute all this to the little craving, hungering, selfish self. Do not make that mistake; please be free from it. Just examine. It is the same sun that adorns the morn, and that penetrates the eyes of the cock, and opens its throat and causes it to crow. But the crowing of the cock and the bringing about of morn are really controlled or brought about by the genial heat and the power of the sun. See, these living objects on the one hand, and your own thoughts on the other hand, all are governed, controlled, and penetrated by that Sun of suns, that Light of lights, the real Self, the Atman, the true Self. Know that and be free. Do not make false attri-

butes; do not make wrong interpretations; do not look upon objects as real by themselves. It is only false belief when we look upon objects by themselves as real causes of pain and sorrow. Know that, realize that, and look upon all things as a big joke, a grand theatrical performance. One may play the part of Cleopatra or Meabeth, but he is not in reality committing a suicide or a homicide. He is not a king or queen; he is but the actor; and he is such and such a gentleman. Similarly, you may do things, but forget not that your true Self is the supreme Divinity. Know that the "*I am*" is unchangeable, that it is all bliss, all happiness. Forget that not; feel that and be free.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्शब्दाञ्शक्नुयाद् ग्रहणाय,
दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ ७ ॥

Brihadaranyak Upanishad.

"Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized when the drum or the beater of the drum is seized."

All worldly objects of desire are caught when he, to whom they owe their existence and from whom they proceed, is caught.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्शब्दाञ्शक्नुयाद् ग्रहणाय,
शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥ ८ ॥

“As the sounds of a conch shell, when blown, cannot be seized externally (by themselves), but sound is seized, when the shell or the blower of the shell is seized.”

He who is one with Bramha has all his desires fulfilled. No body will ever deceive him. No pain or trouble will ever come to him.

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां
स्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां
जिह्वैकायनम्, एवं सर्वेषां रूपाणाञ्चक्षुरेकायनम्, एवं सर्वेषां शब्दानां
श्रोत्रमेकायनम्, एवं सर्वेषां सङ्कल्पानां मन एकायनम्, एवं सर्वासां
विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषा-
मानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं
सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

“As all waters find their centre in the sea, all touches in the skin, all smells in the nose, all tastes in the tongue, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all pleasures in the organ of generation, all evacuations in the anus, all movements in the feet, and all the Vedas in speech.”

So, all the world and all the objects in the world find their centre in the Self, the true Atman. All sounds find their centre in the Self or Atman. All colours have their centre in the same. All sounds, colours, tastes, acting through the senses, find their centre in the one Atman or Self. From this everything proceeds.

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न ह्यस्योद्ग्रहणायैव स्यात् । यतो यतस्त्वाददीत लवणमेव । एव वा अर इदं महद्भूत मनन्तमपारं विज्ञानघन एव, एतेभ्योभूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमि, इति होवाच याज्ञवल्क्यः ॥ १२ ॥

"As a lump of salt, when thrown into water, is dissolved in it, and cannot be taken out again, but wherever we taste (the water) it is salt,—thus verily, O Maitreyi, does this great Being, endless, unlimited, consisting of nothing but knowledge, rise out of these elements, and vanish again in them. After dissolution (disappearance) no conscience (name) remains, I say, O Maitreyi." Thus spoke Yajnavalkya.

Man having realized, having found out these truths, becomes one with It, he depends no more upon name and form.

स होवाच मैत्रेयी, अत्रैवमा भगवान् मूसुहत्, न प्रेत्य संज्ञास्ति, इति ।

Then Maitreyi said: "Here thou hast bewildered me, sir, when thou sayest that after (disappearance) no conscience (name) remains."

Doubt arose in Maitreyi's mind that if this self brought every privation, if it was the cause of suffering and sorrow, and every disturbance; that if our mind was nothing, if our personality was lost, we then must be completely annihilated. She says; "I don't want annihilation. What is this self of yours which is subject to a annihilation, death, extinction? I don't want it. If I have to lose everything, I don't want it."

सहोवाच, न वा अरेऽहं मोहं ब्रवीम्यलं वा, अरे इदं विज्ञानाय ॥ १३ ॥

यत्र हि द्वैतमिव भवति, तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्मैवाभूत्, तत् केन कं जिघ्रेत्, तत् केन कं पश्येत्, तत् केन कं शृणुयात्, तत् केन कमभिवदेत्, तत् केन कं मन्वीत्, तत् केन कं विजानीयात्? येनेदं सर्वं विजानाति, तं केन विजानीयात्? विज्ञातारमरे केन विजानीयात्? ॥ १४ ॥

But Yajnavalkya replied: "O Maitreyi. I say nothing that is bewildering. This is enough, O beloved, for wisdom.

"For when there is, as it were, duality,

then one smells the other, one sees the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another? How should he know Him by whom he knows all this? How, O beloved; should he know (himself), the Knower?"

Not hearing may be due to two causes. One cause may be that one is deaf and dumb, and the other cause may be due to there being no sound outside one's self. Not seeing is due to two causes. In one case you are blind, and in the other case there is nothing besides you that you are to see. Not smelling is due to two causes; one is that you have not the senses of smell, another is that there is nothing outside yourself to be smelt. So here the objections raised by Maitreyi, that if by merging into the Real, the true Self, we have nothing to hear, to see, to smell, to taste must we not virtually be deaf, dumb or blind? This objection is answered by saying that this is not on account of seeing within the

Self or Reality, but because there is nothing besides the Infinite Self, which you are to see. It is not one account of the loss of hearing that you hear nothing; it is because there is nothing to hear. There is no duality, no limitation. There were no objects which you have to perceive; it is not because the power of thought is gone that you think nothing, but because there is no other object than the Atman. Again, it is shown that there being only the Infinite Self, that Infinite Self is the cause of the ear hearing, the nose smelling. It is all on account of the power of the Self. The eyes see because of the glory and manifestation of the Self. All senses owe their existence to the One, infinite Self.

When the mind rises into that infinite state, into that indescribable world, it cannot realize; for there thought cannot penetrate. How is thought to penetrate that which governs it?

Suppose we have a pair of tongs. These tongs are controlled by your fingers. Your fingers have a firm grip on the pair of tongs, and by this pair of tongs, you can catch hold of any thing you like; but the pair of tongs has not the power of turning back and

catching hold of your fingers, which hold and guide the tongs.

Similarly, your consciousness or intellect, your mind or brain is like a pair of tongs, but this is a strange pair. Usually tongs have two legs, but this pair of tongs has three grips—or three legs. One is the grip of the *why*, the second is the grip of the *when* and the third is the grip of the *where*, or causation, time and space.

What is the meaning of completely understanding a thing, a fact?

The meaning of completely understanding a thing is catching firmly through these grips, these pincers. When you know the *why*, *when*, and *where* of a thing, it is understood; it is comprehended. It stands under your intellect, so to speak. Your intellect stands in it and through it, and it stands under the intellect.

The intellect, the understanding is like the strange pair of tongs with three grips. All the objects can be understood by the intellect, but at the same time, this intellect, this mind of yours, like the pair of tongs, is itself under the control of this strange Governor of the State, the thinker; the

understanding is governed and dominated by this strange power.

Is your intellect, your mind free? If so, why is it not there in the state of lethargy, in the deep sleep state? If it were free, it would be so in all states. It is not free; the intellect, the understanding is under the control of a higher power. The intellect has not the power of turning back and catching hold of the Infinite, the true Self, which has it under control. It cannot put the question, "Why, when or where were you?" The intellect cannot ask that question of the real Self, the true Atman. The intellect cannot grasp or understand the Atman. The Atman is above it, beyond it.

While the intellect cannot grasp the Atman, it can get itself merged in the Atman, like the bubbles in the ocean. The bubbles cannot come out of the ocean, but they can burst and become merged in it. So the intellect cannot comprehend the Atman, but it can lose itself in the Atman, and this is in fact the sum and substance of Maya. The intellect cannot ask the Atman or God, "Why, when and where did you create this world?" It cannot put the question boldly.

This Atman, this true ocean of Reality, this controlling and governing Self, is to be realized, to be felt, to be seen and known in order to be one with the Infinite. This true Self or Atman is called the "*I am*." This true Self, the perfect "*I*" is beyond cause, time, and space. This perfect, true Self is represented by *Om*. *Om* means "*I am*"; and while chanting *Om* you have not to address yourself to somebody else. While chanting *Om*, think not of some one outside yourself whom you are calling. While chanting *Om*, you must feel your self to be one with this true "*I am*." By this strong feeling, the mind is merged in the Reality. By this strong belief, by this living knowledge of the mind, the mind becomes, as it were a bubble which bursts into the mighty ocean of Reality. This is the way to Realization; this strong feeling, this living knowledge on the part of the mind laying hold of you, and dehypnotizing your false self, is the way to gain Truth, to free yourself.

The true "*I am*" is seen in this body and that body. The true "*I am*," the Governor, the Controller, the Ruler, the Infinite, the Self is the same in the tiny atom, as it is in

the huge; mighty ocean; the same in all time, space and causation. Just feel that, realize that you are that true "*I am*," feel that you are that Infinite, indestructible Self; and what a metamorphosis, what a grand change does it bring about in your position? To think that you penetrate all space, that you are in all time, that you are the Self which supports all space, that infinite space is supported by you, held up by you. Infinite Space, Infinite Time, Infinite Causation, Infinite, Force, Infinite Energy, Infinite Power—*this I am*. This fact is not a matter of ignorance. It is in reality the cause of whatever I think myself to be, and it is yours always. Think this and you are raised, you are freed from all selfish motives; believe it, and it disperses all sorrows and anxieties; you are raised above all jealousy, chaffing, worrying and disturbance. Feel that you are that "*I am*." *The same you are.*

Your intellect has no right to ask the cause of its effect, has no right to identify itself with the cause.

Take this Piece of scarf. If it identifies itself with anything, it must identify itself with silk, the substance of which it is made

or in which it makes its appearance. It has no right to identify itself with its length, breadth or thickness.

Similarly, when the intellect identifies itself with anything, it should be identified with its own substance, its true nature. It should become a bubble and burst into oneness with the mighty Ocean, the Atman, the "*I am*"; it should not be identified with the body. The body is only an effect; and therefore the intellect has no right to identify itself with the body.

O! the true Divinity, the Atman, this sublime Power has no right to be identified with worldly relations, with worldly effect. You are that Sublime Divinity, that True Reality. *Know That, think That, feel That, and rise above all sorrow and trouble.*

Om! Om!



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